1: Métraux--19 E-5 (1929) 1930 SF10 Chiriguano SF10

1: Old Chiriguano of Yumbóía (Upper Pilcomayo). Note the enormous labret and the head band.

2: Karnapadyú, "captain" of the Caruruti region near the middle course of the Parapiti River. (Photo. A. M.)

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1. Mandepora, the most illustrious Chiriguano chief of the past century. His authority extended not only over the village of Machareti, where he lived, but over vast expanses of the Chaco. Photo. by the R. P. Honorato Catinari.)

2. Type of Chiriguano Indian from the Igüembé Valley. (Photo. A. M.)

1: Métraux--29 E-5 (1929) 1930 SF10 Chiriguano SF10

G G 175 167 /314 cont./

Making a critical study of Alejo García's story would be to follow paths already traced out and, besides, to leave the province of ethnography. This episode of the Conquest, so closely mingled with an ethnic phenomenon, appears today as a major event whose repercussions on the development of the Provinces of the Río de la Plata were considerable.

G 175 167 721 726 I 726,

Alejo García's expedition is distinguished from the preceding ones by its scope. Not content to raid the Chané, the Guarani Indians who formed this column had the audacity to attack the Inca fortresses of Cuzco-Toro and, after taking them by storm, to penetrate as plunderers into the provinces under the authority of the Peruvian emperor. The invaders crossed the frontier between Mizque and Tomina and advanced 40 leagues into the interior. Near the villages of Presto and Tarabuco, not far from Chuquisaca, they were stopped by the Charcas Indians, according to Díaz de Guzmán, by troops raised in the Kontisuyu, according to Peruvian chronicles. The Guarani withdrew in good order, without abandoning the conquered booty.

G [1529] I [1712]

Huayna Capac, following this invasion which took place during his reign, had the destroyed forts restored and put strong garrisons in them.

G 175 721 726 I 726 901 C G [291] [266]

The Guarani invasion into Tahuantinsuyu is reported at the same time by the chroniclers of Paraguay and those of Peru (1).

1. Sarmiento de Gamboa, pp. 109-110: "While Guayna Capa was occupied in this war with the Cayambi's, the Chiriguanas, a mountain people, naked, and who eat human flesh and have a public slaughter house for it, joined together and, coming out from the harshness of the mountains, entered the land of the Charcas, which had been conquered by the ingas /Incas/ of Piru /Peru/. And they fell on the fortress of Cuscotuyo, where the inga had a large garrison of frontier troops against the Chiriguanaes. And as they suddenly sallied forth, they entered the fortress and killed them all and among those of the land.

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1. Santos Airedyú, the last "capitan grande" of the still independent Chiriguano Indians. Airedyú is completely assimilated to civilization and lives like a rich Bolivian farmer. He is a man of great character. (Photo. A. M.)

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2. Group of Chiriguano in a Franciscan mission. (Photo by the R. P. Honorato Catinari.)

1: Métraux--40 E-S (1929) 1930 SF10 Chiriguano SF 0

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Fig. 1. Old Indian from the Santa Rosa Mission (Photo. by the Reverend Father Honorat Catinari).

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Plate V

1. Forward. Chiriguano Indian girl from the region of Charagua (near the middle course of the Parapiti River). Her hair is cut short as a sign of mourning for the death of an aunt. (Photo. A. M.)

2. Chiriguano Indian girl from the village of Ibopeyti (upper Pilcomayo). She has put on her festival clothes and sports her most beautiful necklaces. (On her chest, necklace of silver coins.) (Photo. A. M.)

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12 Métraux-50 E-5 (1950) 1500 SF:0 Chiriguano SF:0

/340 cont./

421 Property is a sacred thing among the Chiriguano, and the nearest relatives cannot dispose of their belongings without their formal consent.

241 115 123 At the time of my stay in Caruruti, I once asked my old friend "Captain" Kamapadyú to take me to his field. He was very

Fig. 7. Mill for grinding sugar cane at the Ivu mission. (Photo. A. M.)

241 115 (123) touched by /Plate VI appears here/ [361] the interest that my wish implied and in an instant showed himself ready to do the honors.

His field was about 700 meters from the village on top of one of the cliffs which border the "quebrada" /ravine/ of Caruruti. Access to it was by a steep path across fallen rocks. The entrance to the field was closed by a hedge composed of tree trunks and thorny shrubs which we climbed over with the help of an Indian-style ladder, that is, a thick branch with deep cuts for steps.

[Text continues on p. 94]

Plate VI

1. Young Chiriguano, daughter of the "capitan grande" Kerapedri. Her cheeks are painted with kalaupa powder.

2. Chiriguano Indian girl from the Caraparí region, considered a beauty by the Indians. (Photo. A. M.)

X Mémoire--100 8-5 (1959) 1800 MP:0 Chiriguano

/355 cons /

Fig. 31. Chiriguano woman lighting a fire. Upper Pilcomayo. (Photo. A. M.)

do not hunt nor eat this animal (Diccionario Chiriguano-Español, etc., p. 7).

Medicine men cannot under any circumstances eat pimenta. If a man refuses to taste this condiment, one can be sure he is a magician (Id., p. 184).

Grilled corn is strictly forbidden for persons in mourning, whose tears would dry up if they ate this dish.

The exclusive right to eat deer meat, which thus instilled in them the agility and suppleness of this animal. Women could eat, without

H. Métraux--197 E-5 (1929) 1930 SF10 Chiriguano SF:6

/359 cont./

263 pieces which are put near the fire to make them melt little by little. The cooks dip them from time to time into the soup, then take them out. If the salt is taken from salt marshes or from water by evaporation, /360/ they mold it into large balls which are scooped out as needed (Fig. 28).

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Fig. 27. Young Chiriguano woman winnowing beans. Caruruti. (Photo. A. M.)

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The major part of the salt exploited in Chiriguano country comes from a mine situated in the San Simon region, between San Luis (Entre Rios) and the Solado River, in the department of Tarija. The Indians flock there from all directions with droves of donkeys which set out again loaded with big slabs of crystallized salt afterward cut into small pieces.

[894]
[412]

1: Métraux--115 E-5 (1929) 1930 SF10 Chiriguano SF10

Plate XIV

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Vessels assembled in front of a hut and serving for the preparation of kāwi (chicha). Carurutí. (Photo. A. M.)

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2. Women and children taking kàwi. The women are squatting on the ground on skins, while the men are seated on benches or chairs Samirenda. (Photo. A. M.)

/365 cont./

273 The preparation of chicha is not play; it is necessary not only /366/ to grind an enormous quantity of corn, but again to go
484 ceaselessly to get water, often at a great distance. At Cururutí
482 the nearest potable water was at the bottom of a ravine of particu-
293 larly difficult access. The women were constantly going there with an îru (Plate XVII, 1),[2] which they carried on their backs in a net (añapoka) held on the forehead by a strap. They would fill

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Fig. 31. Woman sifting corn which she has just ground in the mortar beside her. This flour is to be roasted, then chewed to serve as ferment for kāwi. Cururutí. (Photo. A. M.)

484 the jug and, loading it with difficulty, would go back up the
482 steep slope doubled over under the weight. So as not to lose any
293 time, these hard-working creatures would take along a calabash full of ground corn which they continually chewed.

273 The ground corn is cooked in water and constantly stirred
412 with flat sticks whose edges used to be cut out with a certain
[198] artistic care in olden days (Fig. 32). Today a kind of oar (Fig.
[239] 33) or the scapula of an ox (Fig. 34) fastened to a long handle
[531] replaces the ancient utensils in which was manifested so well the Chiriguano tendency to decorate even the most humble objects.

[2] [For plate XVII, See category 116, P. 127--Analyst]

/383 cont./

323 long time with the clay. This paste must have all the impurities removed, which is done in the course of the kneading (Fig. 56).

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Fig. 56. Fabrication of a vessel: the clay, after being mixed with pulverized potsherds, is kneaded. (Photographs taken by the author at Masaví in the Igüembé Valley.)

323 When the potter has obtained an elastic and sticky paste, she molds the base of a vessel, which she puts either on a piece of cloth or a small board. The foundation of the future receptacle looks like a disk raised on its periphery. A

/386 cont./

323 The paintings on some vessels produce a particularly successful /387/ effect, thanks to the alternation of brilliant.

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Fig. 59. Fabrication of a vessel: the inside surface is polished after being flattened with the hand.

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solid red with black of the same nature. The first of these colors
[386] is taken from the famous roucou, whose oily paste is mixed with resin, kneaded into a loaf, and melted on the hot walls of the vessel.

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415 531 The plant kingdom hardly inspires Chiriguano artists. The vessel of Plate LII. Fig. 3, is the only one whose decoration is clearly phytomorphic: and again in this case I am not sure that

323 516 342 291 415

Fig. 61. Fabrication of a vessel: the exterior surface is smoothed with a chip of bamboo after being flattened with the hand.

415 531 a European model did not serve as an intermediary between nature and the picture the potter portrayed.

[126] [179] /390/ Among the 200 vessels I collected in Chiriguano country there is not one that includes a figuration of the human face, with the exception of the one to which I have alluded, whose form betrays the desire to satisfy the stupid puerility of THE TOURISTS.

/392 cont./

531 184 peculiar to the villages of the upper Pilcomayo and the Igüembé valley. The decoration made up of broken and asymmetric lines does not go beyond the zone of the Franciscan missions and the Itiyuro region.

323 415 • 291 516 142 302

Fig. 62. Fabrication of a large vat: the roll of clay is rolled between the palms of the hands. (Photographs taken by the author at Masaví, Igüembé Valley.)

[126]

/392 cont./

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Fig. 63. Fabrication of a large vat: the roll of clay is ready to be superposed on the preceding one.

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Fig. 65. Fabrication of a large vatt the potter impresses her thumbnail into the still soft clay to obtain a regular design.

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In some villages there are no more potters. The inhabitants of the toldería of Ibopeytí, for example, have to import the painted vessels they need to celebrate festivals. When I wanted to acquire them, it was generally objected that they had been bought and often at a very high price. "You go away and leave us without vessels," they often used to say to me as a half-joking, half-sad good-by after my raids.

/431 cont./

Chapter VIII

Weaving

286 [199] Weaving is a very widespread industry among the Chiriguano. Unfortunately, at the present time its products are commonplace and, since they have been using aniline dyes (1), often very ugly.

286 824

1. The Chiriguano used to extract blue dye from a plant they call kaa-howi, that is to say, "blue grass." They also used to grow it. In order to color their tiru (large sleeveless bag slipped on over the tipoy, of the same shape but less ample), they dipped them into a decoction of this grass. Sometimes also they used to add coloring woods, such as palo soto or quebracho, to this bouillon. The leaves of a tree which easily reaches a height of eight to ten meters, the iwira kaa-howi, also furnish a blue dye, but for that they must be young and the tree must be in bloom.

With piari, black resin which exudes from the trunk of the algarroba (Prosopis), Chiriguano women blacken the tiru which they had dyed blue. (Diccionario Chiriguano-Español y Español-Chiriguano, etc., pp. 16-17 and 173.)

286 [291] [199] Most of their ponchos are copied from those of the Bolivian half-breeds.

/432/ The type of loom prevalent among the Chiriguano is the one which has been given the name Arawak loom. Plate LXXII [1/2] gives an idea of it. Two forked sticks are set in the ground. They support two /Fig. 87 appears here/ parallel crossbars, one of which, the lower one, is a pestle of hard and heavy wood. The warp thread are rolled around them, but at each circuit turn back on themselves after going over a /433/ small cord stretched parallel to the ground. Once the cloth is flat bed, this string is removed, and in an in tant the piece of cloth, which until then formed an endless band, opens up (Fig. 91). [2]

[2] [See p. 244--Analysis]
[3] [See p. 245 -- Analysis]

I: Métraux--270 E-5 (1929) 1930 SF10 Chiriguano SF10

/433 cont./

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Fig. 87. Chiriguano woman getting ready to spin. Caraparí. (Photo. A. M.)

286 The reed of our European looms is replaced here by an /Fig. 88 appears here/ interlacing of threads which grasp one thread of the warp, then the other, alternately.

286 413 The woof is passed through with the help of a shuttle whose motion back and forth is facilitated by a weaver's sword (iwiapé) which separates the warp threads. This latter instrument is used to tighten the cloth each time the woof has passed through. A [239] mammalian metatarsal bone sharpened to a point (Fig. 92) or a small pointed or spindle-shaped stick (Figs. 93 and 94) permits

/433 cont./

Fig. 68. Chiriguano girls spinning. Masaví (Igüembé Valley). (Phot. A. M.)

moving the front /434/ warp threads back each time they have been crossed with the help of the reed. The woman who has just passed the woof through grasps this dagger firmly and with a sharp blow raises the threads of the warp after pulling on the reed. Difficult jobs, probably the execution of some /Fig. 9/ appears here/ complicated figures, are accomplished with a wooden needle, which unfortunately I never saw used.

/436 cont./

286 171 The Chiriguano have their loom in common with many tribes of tropical America, and they doubtless were already acquainted with it in Paraguay, at least in a more rudimentary form. In some Chiriguano villages looms of the Inca or Quichua /Quechua/ type, that is to say, horizontal ones, can be seen. The warp is then fastened to a small cord along a piece of wood and the cloth is rolled around as it is produced.

286 294 Headbands and belts are woven with looms of a type similar to the one just described. The warp threads are fastened to a loop of cotton attached to a hut post. As the fabric is made it is rolled around two small sticks or two ears of corn attached to the lower end of the warp (for this type of loom, see Nordenskiöld, 10, Fig. 4, p. 175).

● 29 30 I am reproducing in Fig. 95 a tsumbi headband. These ornaments have now become very rare, and only a few old men still wear them. Our specimen is dyed with natural colors.

29 [178] Every Indian woman who lives outside the influence of the missions still wears the tipoy, that is, a kind of long sheath which they fasten on the shoulder nowadays with a safety pin and formerly [286] /Plate LXXII appears here/ /435/ with a thorn. In olden times these tipoy were woven by the Indian women on looms of the Arawak type. They were of cotton and dyed blue-black. /Fig. [439] 90 appears here./ Today it is almost impossible to find a woman whose tipoy is not made of chamalote, a kind of cheap cotton cloth which the Syrians and half-breeds sell at a high price to our Indians. In the Caipipendí valley /Fig. 91 appears here/ I met two old women who still kept the tipoy of olden times. They would not [196] give it up to me for any price. At Caruutí, an old fellow desirous of striking a good bargain sold me his wife's at a very /436/ high price in order to buy brandy for himself. It was very necessary to celebrate Easter fittingly.

[178] The shirts (tiru-kumbaè) which the men formerly sported exist no more except in the memory of the old men.

1/2 [See P. 298--Analyst]

1: Métraux--278 E-5 (1929) 1930 SF10 Chiriguano SF10

/438 cont./

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The contrast between a highly evolved pottery and a still rudimentary art of weaving is characteristic of the Indians of the tropical and subtropical regions of South America, at least for those who can pass for being relatively civilized, such as the Arawak and the Karib /Carib/.

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Fig. 95. Headband (tsumbi). Prov.: Yumbía. (1/5 nat. size.)

I: Métraux--279 E-5 (1929) 1930 SF10 Chiriguano #10

Fig. 16. Knitted wool cap (ambairy). Prof. I Nawiendo. This headdress is a unique piece and it may not be Chiriguano. (1/3 nat. size.)

[114]

1: Métraux--310 E-5 (1970) 1980 SF10 Chiriguano SF10

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Fig. 111. Circular basket of the "telescope" type in twilled work. From: Calipoconí. (About 1/7 nat. size.)

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Fig. 117. Hat in twilled work. From: Carandí. (About 1/5 nat. size.)

285 Plate LXXX, Figures 1 and 2. Height, 8 centimeters; width, 12 centimeters. Provenance: Caruruti.

The fine strips of palm leaves which make up this basket are wider and more brittle than the ones constituting the preceding one of identical shape but different technique. The fibers, instead of radiating from a single center, simply cross, following the rhythm which Figure 2 of the same plate permits examining.

Fig. 111. Hat of the type of Figure 112 in the process of being made. (About 1/6 nat. size.)

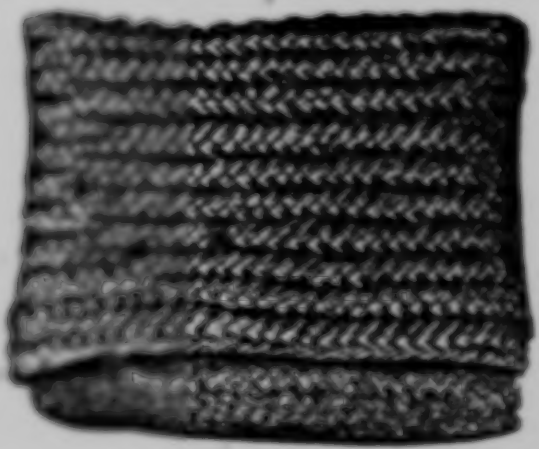

Fig. 110. Chiriguano cigarette case in twilled work. Prov.: Caruruti. (2/3 nat. size.)

Figure 112. Height, 10 centimeters; diameter, 36 centimeters. Provenance: Caruruti.

This hat is made exactly according to the technique of the baskets of Plate LXXVIII and Figs. 110 and 111.

1: Métraux--352 E-5 (1929) 1930 SF10 Chiriguano SF10
Guaran: SM4
Tupinamba SO?

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Chapter XI

Combs

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Formerly, at the time when they carried out the conquest of their present territory, the Chiriguano wore a tonsure after the fashion of their relatives in Paraguay and the coast of Brazil, the Guarani and Tupinamba, who shaved the whole anterior part of the skull with a bamboo chip /467/ (see Métraux, 2, pp. 181-185) (1). Later, probably under the influence of the

C [197]

1. Annuae litterae, page 407: "Cultus eorum singularis valde, coronis in modum nostrorum Sacerdotum utuntur, reliqui vero capilli ad ulnam circiter dimidiam pendent a tergo: corpora utplurimum variis depingunt colaribus."

(Their appearance [to the Chiriguano] is truly singular. They make use of a tonsure similar to that of our priests, and others let their hair hang down their backs to the length of an aune and a half. They dye their bodies with various colors.)

Chané or the Quichua /Quechua/, the Chiriguano abandoned the tonsure and let their hair grow, letting it fall over the nape of the neck and the back. They were content to cut it on the forehead from one temple to the other.

C 302 198

This hair style, still common in the last century, is tending to disappear in turn. The only ones who have remained faithful to it are a few old men and the inhabitants of several villages lost in the valleys of the upper Pilcomayo.

C [291] [248]

The Chiriguano who continue to observe the old style knot their long hair around their heads and hide it under a hat or a kind of turban when they go to work among the white men, for fear of being ridiculed.

1: Métraux--246 E-5 (1929) 1950 SF10 Chiriguano SF10

/474 cont./

already allows us to establish some very curious facts. Thus among the string figures I have brought together, three are exactly like figures from various tribes of the upper Negro River and the Guianas. The first is the one the Chiriguano call "full moon" (yaiwau) (Plate LXXXIX, 2) and we find it again among the Sioué of the Alary River under the name of "tapir intestines" (Koch-Grünberg, ?.

Fig. 125. Indian executing the string figure called "snake design" (nhoi-kwatia). Caruaté. (Photo A.M.)

Vol. I, Fig. 69 c, p. 122), among the Tukano / Tucano/ designated as being a "tapir with its four feet," and among the Bonoya simply as "a tapir" (id., Vol. I, p. 255, and Vol. II, Fig. 72, p. 121).

Our "star" (yasi-tata) (Plate LXXXIX, 1) is interpreted as a "spider" by the Sioué (id., Vol. I, Fig. 69 g, p. 122) and the Kobewa (id., Fig. 72, p. 121), but the Wapisiana /Wapishana/ see a "star" in this figure, exactly like the Chiriguano (cf. Roth, Fig. 207, p. 312).

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10

Chiriguano meetures are of the cylindrical type; the pestle is long and heavy. Maize flour is sifted in round basket sieves very similar to those used in the rest of tropical South America. Meat is boiled or broiled on a spit; the bakeware is conspicuously absent. Food is served in clay bowls and more rarely in wooden dishes, and eaten with wooden spoons. Salt is extracted from mines near San Luis, or obtained by evaporating the water of salty brooks.

Dwellings.—Until the 17th century, the Chiriguano built large communal houses, "150 feet [46 m.] long," in which many families lived together, each occupying the space between two wall posts (Lizárraga, 1909, p. 552). A hundred years later they were lodged, as they are now, in small rectangular houses, with a steep gable roof and wattle-and-daub walls. Sometimes the roof projects in front to form a small veranda. A house belongs either to a single biological family or to two or three closely related families, generally parents with their married children.

The earliest villages were composed of three to five long houses, grouped around the plaza. Modern villages also have a central plaza. A storehouse is built on piles near each dwelling and serves to protect crops against rats and dampness. Like the settlements of their Paraguayan ancestors, some ancient Chiriguano villages were protected by a single or double palisade.

Household furniture.—The Chiriguano sleep on platform beds of reeds and use their wooden or cotton hammocks to recline on during the day or as cradles for babies. The typical Chiriguano hammock is made of long warp threads twined together at set intervals by weft strands; a few elongated specimens are made in a net technique. Other items of furniture are benches carved of a single piece of wood, large vessels to store clothes and food, and crude shelves hanging from the roof. A tree trunk with three radiating branches serves as supports for vessels or for piles of corn.

Clothing.—Chiriguano men, wearing only a G string (chiripá), were a common sight before shirts and pants came into general use. The cotton tunic (camisa), which was adopted from the Quechua after the Chiriguano migrations, disappeared long ago, but the poncho, a more recent acquisition, is still popular. As early as the 18th century, Chiriguano horsemen, in true Spanish style, wore skin breeches and leather coats. They wear sandals when they have to walk over stony ground or through thorny bush.

2:Métraux E-5 (1929) 1968 SF10 Chiriguano SF10

Chiriguano women still dress in tipoys, a long, sacklike garment, fastened on both shoulders with thorns or sometimes with luxurious silver pins (pl. 42, right). Some tipoys (tiris) are so long that they need to be folded. 291

Anciently, Chiriguano men shaved their foreheads, as did the Guaraní of Paraguay. At a later period, men and women wore their hair long and carefully groomed it with combs. These were artistically carved from a single piece of wood; some of them were cut into the shape of animals. Men wrapped their hair around the head and kept it in place with a headband. 302 412

Women part their hair in the middle and tie it over the neck with a tasseled fillet, or with a ribbon across the forehead.

Body painting.—Both sexes formerly painted their faces and their bodies with urucú. In more recent times, women were content to smear their cheeks with urucú before taking part in a feast. Men stained their teeth black with a special grass. 302 178

Ornaments.—The distinctive ornament of the Chiriguano, even in modern times, is a tin labret studded with turquoise fragments (pl. 43; fig. 39, *e*). Originally, labrets were made of resin, as were those of the Guaraní of Paraguay. Wooden labrets or a piece of reed inserted in the lower lip remains common among children and also among men too poor to acquire a metal labret. Some of the round tin labrets are more than an inch in diameter without including the flanges which hold them on the inside of the lower lip. 301 178

Feather ornaments almost disappeared after the migration and were replaced by typical Andean women frontlets studded with metal plates. Men hang elongated silver plates from their necks; these ornaments probably originated from small metal tweezers worn in the same fashion (fig. 39, *a*). The most valued necklaces are composed of turquoise or chrysocolla beads which are traded from the Mestizos of Tarija or taken from the sepulchers of the people who preceded the Chiriguano in their habitat. Ordinary necklaces were once strung with shells or seeds, but now consist of glass beads. 301 177 [439]

Miscellaneous.—The Chiriguano have the deserved reputation of being among the cleanest Indians of South America. Men and women bathe several times a day, washing themselves with crushed fruits containing saponin. Soap is in great demand throughout Chiriguano territory. 515 829

Men depilated their faces and bodies with metal tweezers. 302

TRANSPORTATION

Boats.—The rivers in Chiriguano territory are not suitable for navigation; the only watercraft are crude rafts used to cross the Pilcomayo River. 501

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10

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PLATE 41.—Chiriguano pottery and urn burials. *Top, left:* and *bottom:* Pottery making. *Top, right:* Urn burials at Caipipendi, Chaco, Bolivia. (Courtesy Alfred Métraux.)

[End Plate 2]

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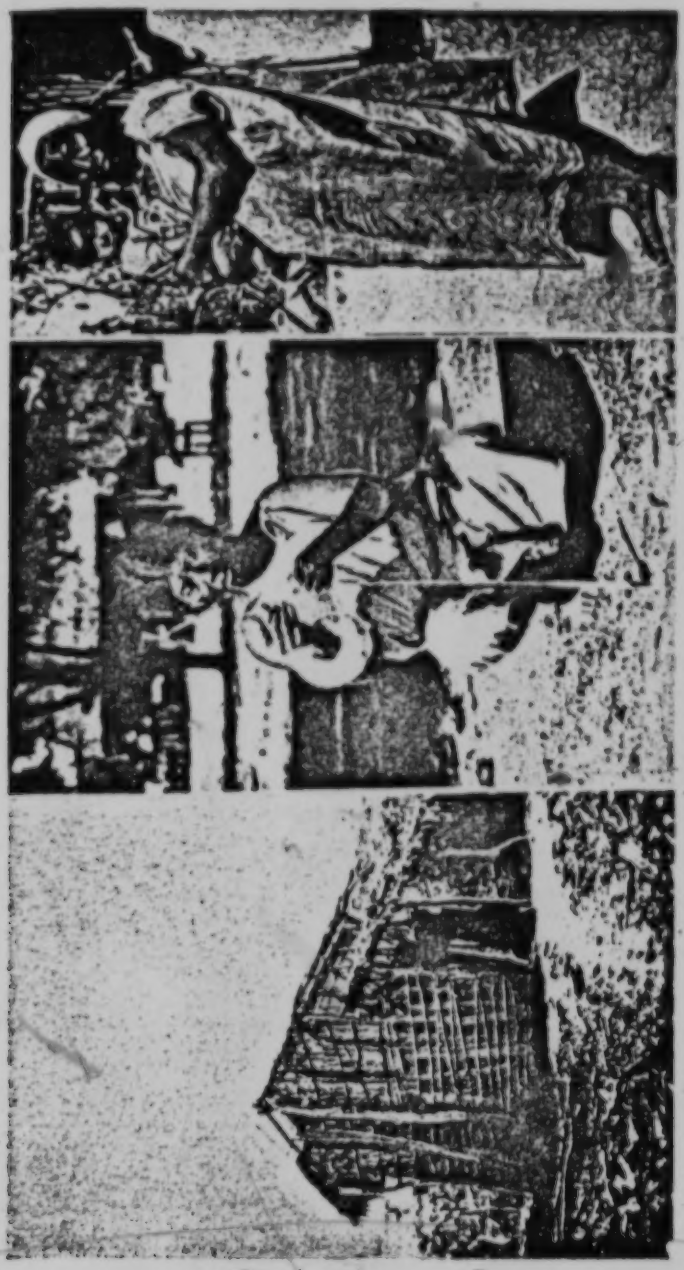

PLATE 42.—Chiriguano Indians. *Left*: Granary on piles. *Center*: Woman spinning. *Right*: Woman and child. (Courtesy Alfred Métraux.)

[End Plate 2]

/Plate facing p. 1/

Group of Indian men and women working at different jobs.

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4: Nino--52 M-3 (1893-1911) 1912 SF10 Chiriguano
Tapiete Sk13

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Group of Tapiete Indians

/33 cont./

*136 CORSO /deer/. -- This is found everywhere and is called
*825 "Huasu" by the Chiriguano and hurina by the whites; there are even white ones, the females without horns and the males with them; another type is called "huasucaca." Both feed off
[231] grass, and the little ones are pleasing with their hide dappled with light spots; they are easily domesticated while they are still nursing; for food, when they are domesticated, goat's or sheep's milk can be used. The huasucaca is very similar to the deer; both male and female have branched antlers when old, but /34/ their meat is not as good. They travel in herds.
[262] Hunters pursue both types because they have a lot of meat, for
[224] which reason they are called "huasu," which means "large." They hunt them with considerable work and with the help of dogs trained for the purpose, or, if they are hidden, they imitate their bleating or cracking sound, and when they come within bowshot, they do not miss in killing them. The
[281] Chiriguano tan the skin of these animals and make a jacket
[291] from it, which I shall discuss in its place, but today this de luxe Chiriguano garment is disappearing, nor do they tan leather any more; today they use these skins for their beds; it is nonetheless a perfect material for footwear because of its natural softness and smoothness.

*136 GAMO /fallow deer/. -- It seems that this class of animal is from the mountainous and temperate region; it is not found beyond Monteagudo, nor do the Indians here know it, but it used to be found and still is found in their former territory of Padilla, Tomina, Tarvita, etc. This is the fallow deer, the size of a goat, with cloven hoof, ash-gray in color, and quite a swift runner; it is herbivorous, quite edible, and goes in herds.

GUANACO. -- This is a kind of camel, from which it differs in size and because it does not have a hump. They are found in abundance at the top of the high hills of Potosí and other cold mountains; it thus seems that the hills and the cold must be congenial places and the only ones in which they can prosper. Nevertheless immense herds of this quadruped can be found in the pampas of the Gran Chaco, where the heat is oppressive and where there is nearly always a scarcity of water; it is easily domesticated and in this state is a real llama.

4t Nino--63, M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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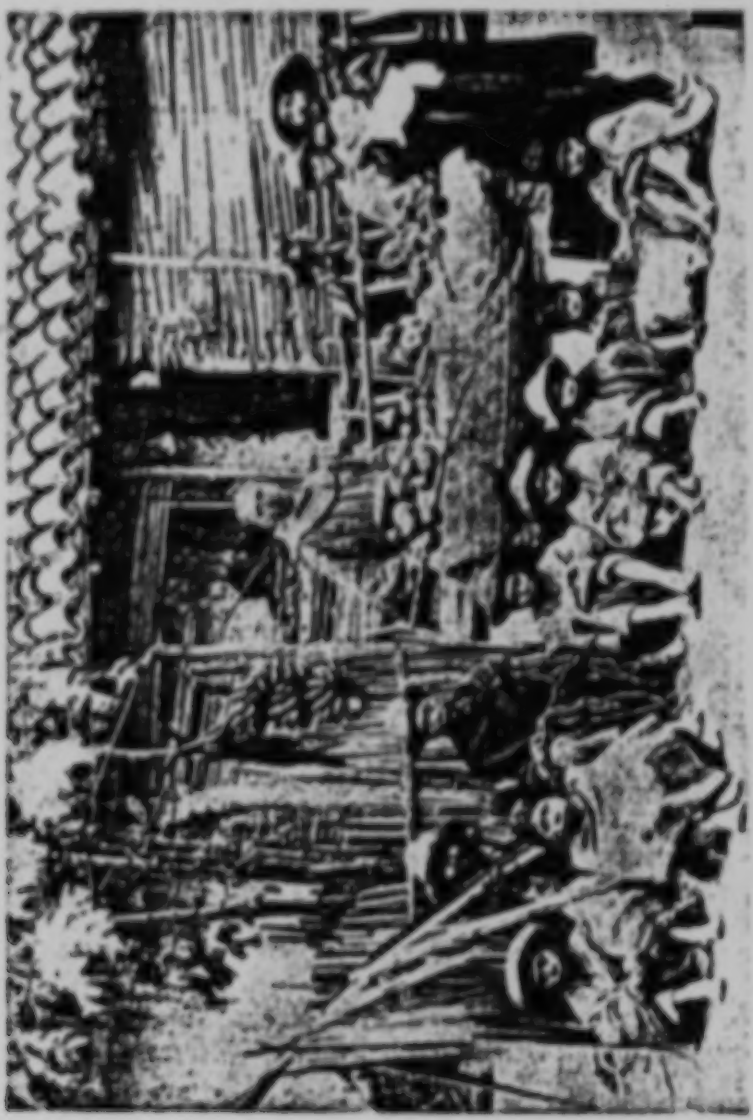

Agricultural Industry of the Missions

4: Nino--104 M-3 (1880-1911) 1912 SP10 Chirigua
Tapiete 5413

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Man of the Tapiete race on the Pilcomayo River between Guachalla and Estero de Patiño.

M-3 (1893-1911) 1912 SF10 Chiriguano SF10

F2
.H1
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Group of Chiriguano Women

/111 cont./

141 both men and women, and fair hair indicates either an
142 oddity or a clandestine affair. The forehead is rather small, as are also the languid, downcast eyes: the face is round, the nose flat, the mouth wide, the denture white as ivory, the chin short, and the lips rather thick. /112/ The
142 men do not wear beards, and anyone would believe that they
302 are beardless, but the main reason why they do not have one is that they pull out the hairs as they grow, and for this they have some tin tweezers with which they make all the hair disappear, and they do well, because otherwise, in view of their slovenliness, with long beards they would really be orangutans (1).

[186] 1. The Toba call the Chiriguano tigre face because of his round face, and the latter gets back at them by calling them horse face because of their long faces. In the missions the neophytes wear mustache and goatee.

141 They have a chest thrust forward, rather heavy
[291] shoulders and arms, normal-sized hands, and not very big feet, in spite of the fact that they grow as they will since they always go barefoot, especially the women, and not
147 all of them wear sandals /ojotas/. When they are enjoy-
[853] ing good health, they are very robust, and the women without the slightest bother will nurse two babes at their
[609] breasts. Whenever some white Christian woman is not able to nurse, she usually seeks out a Chiriguano woman to wet-nurse her child; this, in addition to being very advantageous because of the goodness of the blood, is also quite eco-
855 nomical. But it is true that most Indian women do not
[609] wish to take care of children other than their own; most
[466] of the time they agree to it with reluctance, or by force, this last occurring when the Indians are subject to a master.

/112 cont./

142 The Chiriguano at the time of birth has a color which is difficult to define, but, and let nobody laugh at this, his color is that of newborn mice, and as he grows the color changes until it is that of sunburnt parchment. The causes [149] of this change are the tropical heat, the sudden winds and changes, and the burning sun, to the action of which they expose themselves with untoward pleasure, with no bother and without fear, even should they be but tender infants.

44 From this it can easily be deduced that the Indian does 147 not fear the canicular sun, or heat either; he works on the [291] hottest days without shirt, trousers, or anything which re- [516] sembles these; he stretches out full length, very content, receiving on his back the rays of the fiery sun, and nothing daunts him. But when the north wind changes to the south and consequently the cold begins and the frost comes, he is very cowardly, and it is hard to make him work well and happily; in such cases it is easier to suspend the work for a few days, not to pay the laborers anything at all, and not to get uselessly angry; but this can only be done when the suspension does not have any bad effects (2). /Illustration appears here./

2. It is not only the Chiriguano Indian who hates the cold, but also the other races of America, such as, for example, the Quichua /Quechua/, according to what the historian Robertson says.

165 /113/ Life Span

The Chiriguano normally lives a good many years; he is little affected by heat, cold, and the inconstancy of the climate, nor by drunkenness and self-indulgence, to which 1 [145] capital vices he abandons himself from a tender age. Some reach and pass 100 years, judging their longevity by their hair, since their hair does not turn white except at a very

[Text Continues on P. 156]

Group of Caciques from the Ivo Mission

Ec Mono--258 80-5 (1085-1051) 1912 SF10 Chiriguano SF10

/186 cont./

323 [230] the force of the heat and remains over the paintings like a binder, without which they would disappear the first time it was used. The Tovaglirai remains on the vessels like a light coat of rubber and the white of the Tovanti becomes opaque (2).

1. When a pot is slightly damaged, they heat it in the fire and on the inside and outside apply the Tovaglirai, and it is as good as before.

/187/ Textiles

25% 253 [249] Another important occupation of the Chiriguano woman is weaving the Aunyo for her husband, brother, or son, and the Cotama for herself. For this she prepares the wool or cotton, spins it opposite the way the mestizo and European women spin, and then bleaches it and finally dyes it.

28% In order to weave, they set up two tall, slender forked sticks in the house, with two sticks across, one above and one below, and arrange or place the threads vertically, and then sit on the ground and begin to run the woof through, thread by thread, which they hit with a pointed stick of soto wood called Pinta. This, to be sure, is time consuming, if the threads are fine, but, on the other hand, the work is very durable.

● 291 286 231 249 [184] [199] Ponchos, Aunyo, are of two types, one of wool and one of cotton; the first are common from the right bank of the Parapiti River southward and the second from the left bank northward, because in the first region sheep are plentiful, and in the second, cotton fields. Formerly, before the whites introduced cattle into the region, cotton was cultivated everywhere, and from its product the men were dressed for ceremonies in their Tíru and the women in the Mandu, which I shall discuss in the following chapter.

4: Nino--254 M-3 (1880-1911) 1912 SF10 Chiriguano SF10

291 The Cutama, which I have mentioned, has been replaced by the Tipoi of the same form as the former, but made of chintz, blue drill, linen, merino wool, or corduroy; they also weave covers for their beds, but these are without colors, and an occasional man has a crude loom, like those they use in Europe with a comb, manufactured by themselves (1).

291 1. The Mandu is attached to both shoulders by means of two large silver pins which correspond to the luxury of the garment; on ordinary days they pin the Tipoi with large thorns, but these have been replaced by needles, pins, and metal clasps.

462 Other tasks of the women are carrying water, maize, and field produce for the kitchen and making chicha and algarroba mead, which we shall discuss below, putting an end to this chapter for now.

/186/

Chapter Seven

Chiriguano Clothing and Adornments

Introduction

/The first paragraph on p. 186 is omitted in the translation. Page 186 continues as follows./

Clothing, which should remind us of the fall of our first parents, their misfortunes, their sufferings, hardships, and their death, our hardships, misfortunes, and death as a consequence of that disobedience, is today used as an object of extraordinary luxury. All of humanity has converted clothing into an object of vanity, and there is no nation, no tribe, however abject it might be or might consider itself, which has not abused or is not abusing clothing and adornments. /The last paragraph on p. 186 and the first paragraph on p. 187 are omitted in the translation. The following illustration appears opposite p. 187. The remainder of page 187 follows./

4c Nino--256 M-2 (1880-1911) 1912 SF10 Chiriguano SF10

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Cacique Güiraosa with His Family

/187 cont./

301 buy in the store, so active since the founding of the missions.
302 The Chiriguano with his vigorous head of hair and his red Yapicuana
[197] /188/ walks very proudly and shows off both things at feasts in the presence of his companions (1).

[197] [114] [121]

1. An interested party once said that the mission in Yumbía had no purpose because the Indians were civilized. I am sure that this is not true, because the explorer who wants to learn the old customs of the Indians can study them better there than anyone else today. There they wear long hair, the tembeta /lip plug/, and balaca, or band, from childhood.

● 291 To cover the head they do not all wear a hat. The latter
294 is woven by them themselves with palm leaves, Carandai;
285 they bring them from the places where they are abundant, Carandaiti, pull out the whitest shoots /cogollos/, take them to their houses, then string them one by one on a long cord, which they make of the same palm, tying them to each other. They hang them there and the action of the air whitens them much more. Then they divide each leaf of three or four shoots into leaflets no larger than 2 1/2 centimeters and begin to weave at the crown, where they form a cross with these leaflets, which they then keep weaving, and, as one ends, they add another, and when the work reaches the edge or brim, they stick the ends in so that the hat will not come undone, pull strongly, cut off the ends, and a round hat has been finished.

Others form long strands one centimeter wide and sew them to one another with cotton thread, and these hats are imperfect
292 cones lined with black or red cloth. They are used by older
554 Indians, those of importance, caciques and sorcerers (2).

291 2. The Quichua /Quechua/ always with his cap,
302 the Chiriguano is abandoning the custom of
304 long hair, the lip is pierced for the tembeta in
178 few places now, and the straw hat is being

/188 cont./

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replaced by the cloth one, although it costs a great deal; the customs of yesteryear are now disappearing, and those of today, or of the whites, are penetrating rapidly.

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For the Chiriguano virility consists of a vigorous head of hair; nevertheless, although he prizes hair on his head, he never allows any other hair on his body, except that of the eyelashes and eyebrows, which he forms into arches. He pulls out the rest of the hair on his face and body with his Tendivaha poha, or tweezers. These consist of some little pieces of tin or a piece of cane slit down the middle, and sometimes a knife. With great patience and bit by bit he pulls out or cuts off all the hair that appears on his chin, thus looking like another woman. Others who are called /illustration appears here/ /189/ rich pull out their hair with thin pieces of silver, which they call Mboivera (1).

302

1. During my stay in the territory I saw only one Indian who had a thick beard, but because of this uncleanliness he was considered disgusting. When the hairs grew, he cut them with scissors. Today the young men are beginning to wear mustaches and goatees, and many shave with razors.

[178]

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The ancient Chiriguano clothing was very simple and too immoral, as is still seen among those Indians where the civilization of the Cross has not penetrated, such as the Chacobo north of Santa Cruz and others in the Bolivian Chaco. Boys go about naked until the age of ten or twelve, and girls up to seven, at which age they are content to cover the most delicate part of the body because of a trace of modesty which exists among them. Even grown men make use of this most simple garment when they are in the country busy at work or when they are returning to town loaded with firewood or food.

[Text continues on P. 260]

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Chiriguano saddle or seat, sagum, bag, belt

/189 cont./

291 Clothing in the fashion of Adam is still seen everywhere. In the towns the men, and almost everywhere the women, are at least dressed from the waist to below the knee, because for work or for coolness the Cutama or tipoy, which can cover them up to the shoulders, is allowed to fall to the waist, the rest being left visible.

292

Gala Dress

For the ancient Chiriguano, the Ambícuai, doublet, was fine and festive clothing. This single name includes the Guasupi cangao, hat, the Ambícuai, sagum or frock coat, and the Guasupi timbiao, breeches. Because the doublet is an object of luxury, they do not all wear it, its use being limited to the grandees or caciques, to rich men, and to sorcerers. It is made entirely of tanned skins, which are those of the wild boar, peccary, or pygmy deer. They are tanned with the bark of the Curupau, the astringent acacia or sevil, which contains a great deal of tannin.

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Skillful men are needed to make a complete doublet like the one made in the Santa Rosa Mission by the Indian Cachupari, which, when taken to the Turin exposition, was acquired by the Florence Museum, along with the skull that I acquired in Curuyuqui and other objects, such as the Yandugua, a kind of parasol of ostrich feathers, etc., objects which the missionaries of Potosí sent along with the missionaries of Tarija (2).

2. The missionary who was charged with taking all the things to the exposition and leading the Chiriguano of both sexes, as the program directed, was the late Franciscan Father Doroteo Giannecchini.

/190/

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294 The crown of the hat is made of four oval parts, as is the brim which surrounds it, sewed with fine cords of the same material, and the edge of the brim is turned upward. The hat has a band of the same material sewed to both sides at the temples to hold it to the throat; a knot or a ring on the band can be used to tighten it.

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281 The Ambícuai, which lends its name to the whole outfit, is a perfect cassock, but its form is entirely Chiriguano, for it does not hinder the movement of the arms. Its cut is not straight, and both parts are made fast at the chest with two leather straps, which are run through the holes on the opposite side. The cassock in back ends in two points, where there is a kind of ornamentation of the same leather, which consists of short, fine strips, like a tassel. The sleeves are wide, as is the whole garment, and are attached to the shoulder, being open at the armpit so as not to impede the movement of the arms, either in hunting or in war, where the grandees also wear it. In fact, in the photograph taken in Santa Rosa to be [126] sent to the exposition, a hunter and a warrior dressed in this
527 doublet appear outside the circle. In the middle there is a
554 Chiriguano woman with her crown and adornments as queen
562 of the fiesta, who offers chicha to all who are enjoying themselves (1).

1. The queen is the one who serves the dancers as mistress and patroness of the fiesta. This [128] photograph or figure will not be reproduced in the chapter dealing with fiestas because I could not obtain it.

292
[281] The Timbiao, breeches, is also of leather and is made of four pieces, wider from the waist to the sacrum and narrower from the thigh to the bottom. It is quite wide and comes to the ankle. It is rougher than the rest, but more valued, and they will give anything to have even a single pair. This garment is tied at the waist with a belt or with two strings which are sewed across the entire width of the garment itself.

/190 cont./

292 The Chiriguano, when he is dressed in these skins, considers himself a grandee, and he is one before his companions and the caciques themselves. But from the beginning, even before it is even worn, such clothing gives off a very disagreeable odor, like that of the soles of shoes. Let the reader imagine what it must be like when it has been used for some time. It can easily be understood that the Chiriguano, when [296] wearing the doublet, has nothing else on his body, and that all of the sweat, etc. sticks to it, and it should be noted that the outfit is never washed, which adds to the smell.

[622] [997] /191/ The cacique Nambi of Ivu made his visits to the P.P.C.C. of Santa Rosa Mission to ask for a mission in his town, dressing himself in his old and filthy doublet before making the visit. He embraced the missionaries and talked quite close to them, the result being almost unbearable (1).

1. The outfit is completed by a pair of boots called Timainu, which literally means: companion of the shin bone. These are necessary for hunters so that they will not hurt their legs when they are pursuing wild animals. [224]

The illustration that I put at the beginning of this chapter /see p. 250/ will make the description of the Ambícuai more easily understood. There appear in it a young man and an old man standing, a woman sitting on a chair, and a young girl sitting on the ground. The old man dressed in a doublet is the cacique Güiraesa of Santa Rosa; the woman who is seated on the chair is his wife, the man on his right is his son Yandareca, and the girl is his Christian daughter, named Prisca.

[291] The Chiriguano who does not have a doublet is satisfied with his long poncho or with a blanket wrapped around his body down to his knees, but today it is rare that he cannot dress himself moderately well with some six varas of linen, [432] [439] which at the most will cost him two bolivianos. Today everything can be bought in the small retail stores (2).

2. The doublet is used today in some areas to

/191 cont./

292 [562] make people laugh at the carnival. The same thing can be said of other antiquities. I have placed in this chapter the method for making it, as well as the one for the hat, because it is work from which only the man benefits and both are counted among his garments.

Conveniences

463 In the course of the previous pages it has been seen that the Chiriguano is hunter, warrior, and also sorcerer. The first and second categories contain many, and the third one fewer, and this is easily understood, because a knowledge of medicinal herbs is needed and, more than this, the art of knowing how to deceive with prattling, which is not for all.

463 ● 291 415 The three classes wear a belt with a bag which hangs from it. The belt is called "Bosa," doubtless because it has a bolsa /bag/. In this those of the first and second category put tobacco, maize husks, and flint, tinder, and steel for making fire, and sorcerers add to these things the implements of their profession, which /192/ are the Mbaecagüe, a piece of bone, the Itarapí, a round stone, both of which are necessary for the cures... miraculous ones (1).

[177] 1. The Bosa does not seem to be of Chiriguano origin. Anduari doubts that it was introduced by the Argentinians or by the Tarijeños /people of Tarija/, but it seems to me that it was the former who introduced it, because it is similar to the one used by the gaucho.

/192 cont./

291 [286] Others who are not hunters, and hunters themselves when they are not engaged in this activity, fasten the breeches at the waist with a belt that they call Cuacuá; their wives weave it; it is made of wool and painted in various colors. They all have one, except some of the old men.

415 [281] [482] Another of their conveniences is the Urupucu, long bag in its literal translation. The Urupucu seems to be the Chiriguano's own; it is of tanned wild boar or pygmy deer hide, narrow at its opening, which they close with a little cord, gathering the opening; they sew around, and through the seam they pass the cord, which is rather long so that it can hang from one shoulder and be passed to the opposite armpit like a horseman's escarsela. This bag is used as a container for carrying provisions on a trip. In it they put boiled meal, parched corn and charqui. This is done by warriors, hunters, and travelers, and, well secured, as has been explained, it is never lost.

415 484 312 Finally, there is no lack of another convenience for carrying water. In order not to experience the effects of burning thirst, he has a type of gourd with a hard shell like that of the matés; he empties it, removing the pulp and seeds, making a hole in the middle, puts it in a kind of net of cords, leaving one or two larger meshes near the hole placed at the top, where the Chiriguano himself makes a small circle, fills it with water, stops it up with a maize cob, and during a trip uses it sparingly, if he has foresight, or else he may not have it when he needs it more (2).

2. The Indians who are governed by corregidors in the region of the Gran Chaco traveled with their respective tarí or tutuma on their expeditions to the desert of Paraguay.

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301 562 [439] These are of ten-centavo or five-centavo pieces, but they try to have them all alike. From what has been said it can be seen that the necklaces that the women wear are modern, brought by traders, especially peddlers (2).

2. Today neither medios nor reales of pure silver are found, but the Chiriguano Indian women make their necklaces with medios and reales of nickel. These are satisfactory, but the former were better.

301 184 Modern necklaces are common and also worn by the neophytes, but they do not wear bracelets, which are suitable only for the infidels. They make a long string of small blue beads and wrap it around /198/ their wrists, taking care to be sure that each turn is tight and close to the previous one, and so on with the rest which follow.

291 301 186 177 The Chiriguano, because he is proud, does not lower himself to wearing the adornments of neighboring tribes which are inferior to him, but he does easily adapt himself to wearing the clothing and adornments of races which are superior to him. He does not lower himself to wearing bird feathers, to scarring his face and arms, to wearing wooden earrings, like the Toba and others, but he imitates and attempts to surpass his superiors, the whites, by dressing himself like them, the men wearing the fine hat and the women wearing the wool and silk manta, the young men the footwear and boot, and the maidens foreign earrings. Hence, tiny little girls at the moment they are born have the ear lobe pier[illegible]so that in time, even before they begin to walk, the m[illegible] can put a pair of earrings on them, while none of the old women whom I know wears earrings in her ears. This is a sure sign that they never wore ornaments in them, and thus, if the modern Chiriguano women wear them, it is because they have seen women and maidens who came from civilized centers or were born there.

4: Nino--321 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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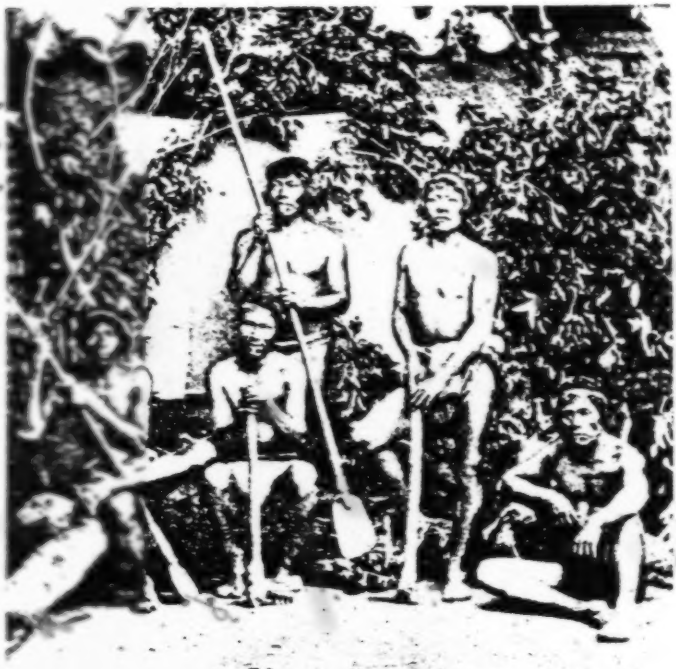

Group of Indian Workers

4: Nino--384 M-3 (1893-1911) 1912 SF10 Chiriguano
Choroti SK6

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Group of Choroti Indians

4: Nino--401 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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Girls' School of San Pascual Mission

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Should this method be followed, in a few years nobody would know that the mission Chiriguano belong to the race, because little by little the parents would teach their children the Spanish language, as I have already seen them do in the San Pascual de Boicovo Mission, and, if the morality still leaves something to be desired, later perhaps by means of preaching, the advice of the missionary, and the example of those who are good, all will be corrected. Semen est verbum Dei: it does not fall upon completely sterile ground (1).

1. The San Pascual de Boicovo Mission is so advanced in every respect that application has been made for it to be promoted to the rank of parish. In language, clothing, and behavior they differ little from the whites.

Almost from the beginning the schoolgirls were forbidden the use of the tipoy, being forced to dress in the same way as the women residents of the nearby towns; today they are very accustomed to the said clothing and do not change it for any reason in the world in the missions: only those girls who run away and even practically denounce their religion dress in the tipoy again, like the infidels, in order not to be recognized. By means of the teaching of the Catholic religion, the learning of the national language, and the change in clothing, the transformation is continually taking place, until little by little the distinction between the races will disappear, by means of the union of their tastes.

What the missionaries have done for the clothing of the girls, they are also doing for that of the boys, trying to make it decent. For both boys and girls, so long as they reside in the schools, the missionary of each mission provides their clothing, having it brought from some departmental capital and distributing it free of charge twice and even three times a year, or when he sees the needs of each student. In this way, after they are married, they themselves work in order to continue dressing in the same fashion or better than when they were in school, since some also wear socks /hose/ and shoes, and there are a number of women who

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/309 cont./ in addition to the ordinary clothing, use a waist /corpiño/, hat, socks, and small rug /alfombrita/ in church (2). /Page 310 and

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2. The place where they dress most elegantly is in the missions of the Parapiti Grande, especially the women, who even have saddles for traveling and for riding about on horseback.

the first paragraph on p. 311 are omitted in the translation. The remainder of p. 311 follows./

Conclusion

797 In conclusion, let it be noted for a final time that the Bolivian nation and people have opened to commerce and industry the broad region described in the first chapter of this work. This is due to the Franciscan missionaries, whose labor dates from the year 1609; they faced all the dangers; they risked their lives in the forests, in the torrential rivers, on the summits of the hills, they suffered thirst, hunger, fatigue, cold and heat, they endured with resignation the calumny and persecution of the people without conscience who never failed to make them the target of their filthy mouths and tongues.

[648] The work has been accomplished; previously nobody went among the Chiriguano without the risk of falling victim; today the entire region is one with more or less large towns, there are provincial capitals, cantons and vice-cantons; the merchant passes through the Chiriguano towns, sleeps, very highly esteemed, in their houses, and the whites themselves, scattered throughout the region, have every guarantee of safety. This is a real prodigy owing to the Religion of Jesus Christ, preached by the missionaries: it is one more proof of the fact that the Cross is constructive.

[177] /312/ It is evident that the native element is disappearing because of the causes previously enumerated during the course of these lines (1).

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1. If the present missions remain and new ones are founded in the centers that are left today.

S(Nordenskiöld E-8 N (1908-1909. 1913) 1920
SF10 Chiriguano SF10
Chané SF8

XI.

Dress.

The Chiriguano and the Chané men of the present day wear European clothes which they buy at the stores, get at the missions, or, more often still, when working at the sugar factories in northern Argentine. The native garments, the loin-cloth (chiripa) (fig. 19) and the ponchoshirt are still occasionally seen. The loin-cloth is a rectangular piece of cloth which is passed between the legs and kept in place back and front by being tucked into the belt. The geographical distribution of the loin-cloth in S. America it is almost useless to endeavour to show on the map, as in many places it would not be possible to say if it was native Indian or not. Among the tribes visited by me, with the exception of the Chiriguano and the Chané, I have only seen it among the Tapiete. I have a piece of cloth from the Tsirakua that may have been a chiripa. I found a doll in a mound in Mojos which most likely represents a man with a chiripa. That it is a very old cultural element is obvious from the fact that the curious mummies found by Uhle[1]) at Arica and belonging to the oldest culture periods there, wore the chiripa. In the museum at Gothenburg[2]) we have a mummy of the kind, found by Skottsberg at Arica, which wears a chiripa. This chiripa is not woven, but is netted.

The Poncho-shirt which I dealt with in detail in the first part of this book is undoubtedly a cultural element which has come to the Chiriguano and the Chané from the civilized zone in the west. (See map 16 in Part I.)

[1]) (6)
[2]) G. M.

Schwedenschild E-4/(1908-1909, 1913) 1920
SP10 Chiriguano SP10
Chaco SP6

On very rare occasions one sees clothes of tanned skin worn by the men. As far back as Cunow[1]) these skin clothes

Fig. 19. Chaneñey in «chiripa». Río Parapití.

were mentioned. I have obtained a costume of the kind consisting of a coat, breeches, and a hat. They are

[1]) P. 330.

Schwedenhöhe E-6,5 (1906-1909. 1913) 1920
SF13 Chiriguano SF13
Chané SF8

of European cut and have most certainly come from the Whites. According to Nimuendajú they were also sometimes made by the Indians themselves. I do not think this is the case with the costume I have collected.

Fig. 21. Chiriguano in Tipoy. Río Parapití.

The »tipoy» is the typical dress of the Chiriguano and Chané women. It is a sack of cotton or wool open at both ends and woven without seam. The tipoy for every day wear is of normal length. (Fig. 21) On festive oc-

[1] P. 180.

Schwabenschild E-6/<(1909-1910, 1913) 1920
SF10 Chiriguano SF10
Chane SF9

CL 291 B5 A5

Fig. 11. Chaneswoman in Tipoy that is also used as a bearing-band.

Río Parapití.

Ea 292

On festive oc-
casions they use a very long tipoy of cotton that has to be worn double.

Ea 291 .71

In Part I I have mentioned the tipoy, which is always a woman's garment, from the above mentioned tribes, i.e. Chane and Chiriguano women. Ann'tr.]

5:Nordenskiöld E-5* (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

and from the Ashluslay, Guarayú-Pauserna, Siriono, Guarayú (mission) Gorocotoques, Mojo, Carios-Tupinambá, Quichua, Paressi-Kabiši, Chiquitos, Guarani in Paraguay, Xarayes, Guayaná and Payaguá. Occasionally they occur among the Mataco as well. BARBOSA RODRIGUES mentions the tipoy from the Tembé. Judging by LANGE's photographs the Ararandeuara girls seem to wear small tipoys in ordinary hammock technique.

Those from the Quichua do not, however, correspond to others whose style we know, for the former used to be open on one side and only seem to have been sewn up under the influence of European ideas of modesty. Consequently I was rash in concluding that the tipoy was an original feature of western civilization, as I did in the first part of this book. Most likely it is of quite a different origin.

When the Chiriguano and Chané women used the tipoy as a garment, they did not, as we shall see below, get the idea from the mountains or from the Whites. It is, however, certain that the Whites and at an earlier date the Mountain-culture Indians may have influenced them to make the tipoy longer and more »seemly». Contact with other people wearing clothes has made it fashionable to be clothed.

My attempts to investigate the distribution of the tipoy in northern S. America has caused me a lot of trouble. Descriptions of Indian apparel by early authors are, unfortunately, not as detailed as might be desired. OVIEDO mentions a woman's dress »saya» from the region of Lake Maracaibo, woven without seam »sin costura», which may have been a tipoy.

In a narrative of PEDRO TEXEIRA's journey up the Amazon[1]) we read that almost every tribe goes naked, the men completely, the women above the waist, covering the rest

[1]) T. XIII, P. 437.

5tNordenskiöld E-5,4(1908-1909, 1913) 1920
SF10 Chiriguano SF10
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of the body with a garment resembling a »pampanilla». This may mean the tipoy, but also something else[1]).

As MAX SCHMIDT[2]) has pointed out, the Paressi make their tipoys and their bearing-bands (to carry the children) in exactly the same way. The bearing-bands used by these Indians are identical with the tipoys in both shape and material. They differ from the latter only in being somewhat longer in proportion to their width. STADEN[3]) speaks of the »typpoy» as a garment. In an anonymous early description, also from the coast of Brazil, printed in PURCHAS[4]), the bearing-band is called »tupiya». The same word is thus used by the Guarani-speaking Indians on the coast of Brazil both for the bearing-band and the female dress. In some parts the same article has, indeed, been used both as a bearing-band for children and a woman's garment. According to BARBOSA RODRIGUES[5]) it would seem to be so among the Tembé Indians. The bearing-band does not occur among the Chiriguano and Chané; they carry the child cradled in the tipoy.

I do not consider it too bold to assume that the tipoy and the bearing-band have the same origin, and that the one has suggested the other. In all likelihood, the bearing-

[1]) It is obvious from the following quotation from OVIEDO (T. 2, P. 271), where he tells of the female apparel of the Bubores living near Lake Maracaibo that the »Pampanilla» also might mean a small piece of cloth covering the genitals. »y las mugeres una pampanilla ó pedaço de algodon texido tan ancho como un palmo colgando delante de sus vergüenças».

[2]) (4) P. 218.

[3]) T. 2, P. 3. »/derselbigen wilden weiber machen dinger von baumwollen garn/ wie ein Sack vnden unnd oben offen/ die ziehen sie an/ und heyssen auff ire sprache Typpoy».

[4]) P. 1391.

[5]) (2) P. 42. »As mulheres..... usam uma facha larga de algodão tecido branca ou tinta de urucu, passada a tiracollo sobre o hombre direito, que pendendo sobre o corpo, encobre-lhes a parte vergonhosa e serve para nella trazerem constantemente filhos. Dão a esta facha o nome de *tupóy*»

S:Nordenskiöld E-5/4(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

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band, which has a much wider distribution, is the original. For some reason it was occasionally worn as a shirt and, finally, in some places, this became the custom. Out of the short skirt resembling the bearing-band has probably developed the long tipoy now worn by the Chiriguano and

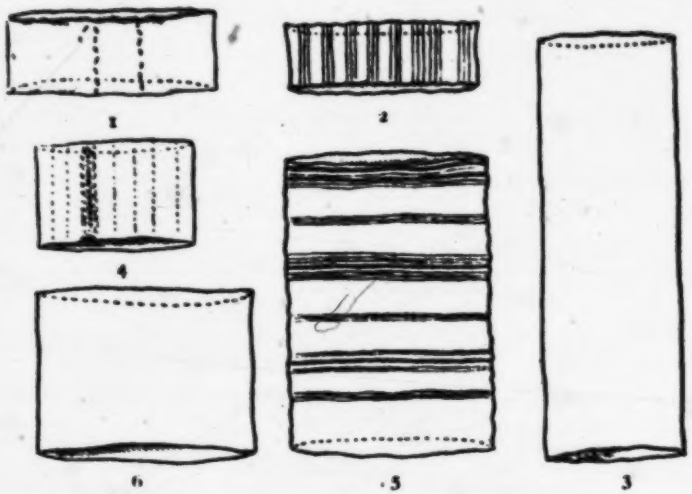

Fig. 22. Bearing-bands and »tipoys.»

1) G. M. 15. 1. 539. Bearing-band of bark-cloth. Huanyam.
2) R. M. G. 97. Bearing-band made of cotton in hammock-technique. Guarayú (mission).
3) G. M. 13. 1. 554. »Tipoy» woven of cotton without seam. Chiriguano.
4) G. M. 12. 1. 64. Bearing-band of cotton, plaited. Patamona, British Guiana.
5) R. M. P. 130. »Tipoy» woven of cotton without seam. Chané.
6) G. M. 15. 1. 849. » » » » » » Guarayú.

Chané. The shape is still the same as that of the bearing-band; only the proportion between length and breadth has been changed (fig. 22). The bearing-bands used by S. American Indians are either made of bark-cloth, plaited in the ordinary hammock-technique, or made in some other

8:Nordenskiöld E-5,4(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

way. The tipoys are, as a rule, woven. Tipoys manufactured in hammock-technique I know of only from the Siriono and the Ararandeuára (Tembé). These latter are also used as bearing-bands. Probably this is also the case among the uncivilized Siriono. Tipoys in this technique are probably earlier in origin than the woven ones.

The word »tipoy» has also been used with another meaning, viz., for a band used to support an injured arm.[1]) A band or sling of the kind has exactly the same shape as an Indian bearing-band. Only once can I remember having seen an Indian with his arm in a sling like this. He was a Pauserna man.

»Tipoya» can also be interpreted »a kind of hammock».[2])

The question is if the hammock has not also been suggested by the bearing-band. In the first place we must remember that Indians also in different parts where the hammock is unknown, are careful not to put their babies on the ground. Thus, the Yuracáre and the Chimáne who have no hammocks, use cradles of bark-cloth in which they suspend their babies. When the Mosetene woman goes to work in the fields with her baby, she puts it into a bearing-bag which she hangs up in a tree. COMINGES[3]) mentions that he saw among the Guaná Indians, who seldom use hammocks, a child which the mother had placed in a bag slung like a hammock. So it does not seem so very unreasonable to suppose that Indian women tried to use the bearing-band in the same way when the child had to be

[1]) [2]) I here give BRAZ DA COSTA RUBIM's definition of the word TIPOIA »Do guarani tupoi, vestido de mulher. Tira larga tecida com palha de miritizeiro; grande camiza sem mangas feita do entrecasco de certas arvores de enlaçada e estopenta fibra; o lenço o tiracolo para descansar o braço; serpentina de rede carregada por dous homens.»

[3]) »En uno de éstos una mujer joven que parecía una criatura, pero que, acabando de dar el pecho á un niño completamente desnudo, y colocándole en una bolsa de red, que á manera de hamaca pendía de las *incuaras* del techo.» P. 192.

[text continues on p. 68]

S:Nordenskiöld E-5,4 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8
South American Indians 53
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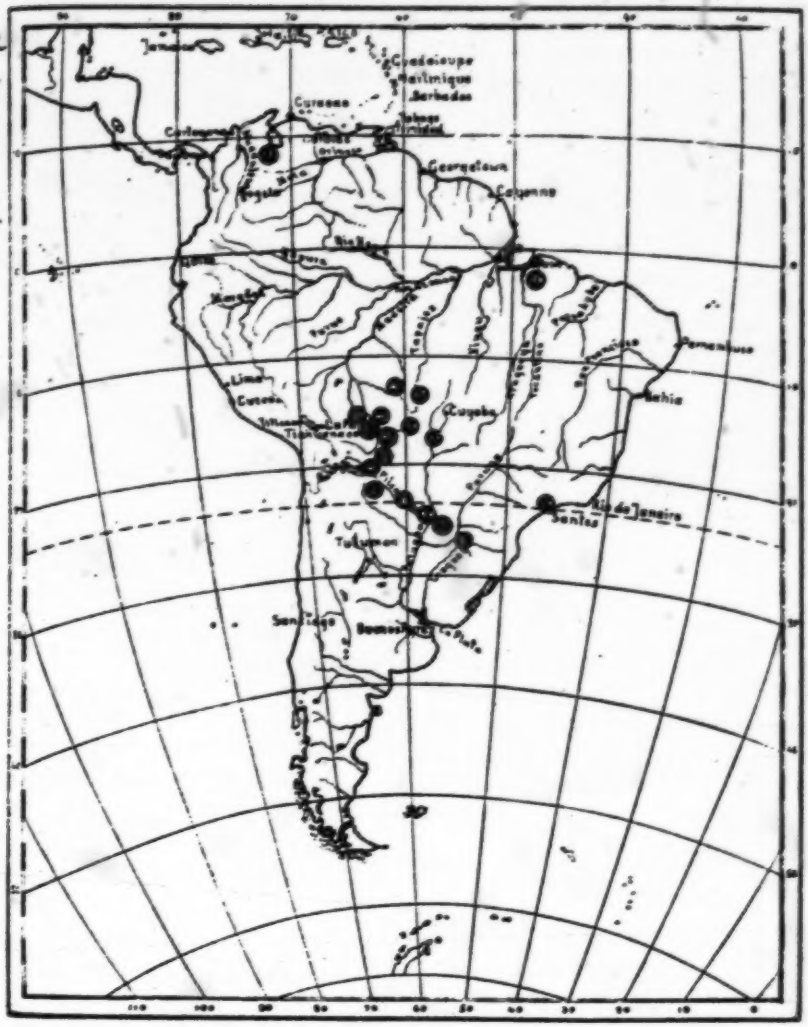

Map. 7. The distribution of the Tipoy.

5tNordenskiöld E-54(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8
South American Indians 53

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put down and they feared the snakes. The Guarayú have bearing-bands which are made in the very same technique as most hammocks. Such bearing-bands were also used by the Carios[1]) in Southern Brazil.

Table 8.

The distribution of the tipoy. Map. 7.

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2. Ashluslay, G. M. Woven without seam. Wool.
4. Chiriguano, R. M. E. 8. Woven without seam. Wool or Cotton.
5. Chané, R. M. P. 130. Woven without seam. Wool or Cotton.
6. Mataco, R. M. M. 166. Woven without seam. Wool.
20. Paressi, MAX SCHMIDT (4) P. 217. Woven without seam. Cotton.
25. Mojo, CASTILLO P. 324.
38. Carios, STADEN.
40. Guarayú (Guarayos).
41. Guarayú (Pauserna), G. M. Woven without seam, cotton
45. Gorocotoque, SCHMIDEL (1) P. 264.
51. Siriono. Made in hammock technique.
94. Chiquito, BURGOS P. 341.
98. Ararandeuára. (Tembé). I have gathered from LANGE's photographs that Ararandeuára-girls wear quite short Tipoy in ordinary hammock technique; BARBOSA-RODRIGUES (2) P. 42.
I. Guarani, Paraguay. AZARA (2) P. 416.
5 P. Xarayes, NÚÑEZ CABEZA DE VACA. T. 1, P. 300.
X 4. Payaguá. AZARA (2) P. 360.
I F. Indians near Lake Maracaibo. OVIEDO Vol. 2, P. 285. »Tomaron unas indias vestidas unas sayas texidas sin costura, que les tomaba desde la cabeza hasta los pies, e unos capillos como de frayles».

[1]) STADEN (2) Fig. P. 153.

S:Nordenskiöld E-5,4 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8

Both men and women among the Chiriguano and Chané have sandals which, however, they seldom wear. In Part I of this work I have given an account of the geographical distribution of sandals in S. America. Obviously sandals are a cultural element which the Chiriguano and Chané have got from the area of civilization in the west.

A pair of sandals with fastenings differing from the usual kind are depicted here. A sandal with very similar binding but of another shape is described and depicted by ERIC VON ROSEN[1]) in his recent, splendid work.

The Chiriguano and Chané wear girdles which as a rule are woven, though they are sometimes made of leather. As I pointed out in Part I, the woven girdle belongs to the western cultural elements and the leather belts to the southern. The leather girdles worn by the Chiriguano and Chané are provided with pockets and sometimes ornamented with coins, and are consequently imitations of the gorgeous cincture worn by the Argentine gauchos. NINO[2]) is of the same opinion, and he points out that they are called »bosa» (from the Spanish word »bolsa»[3]) owing to their being provided with a pocket.

As already mentioned in Part I the woven »head-band» or frontlet also belongs to the dress of the Chiriguano and Chané-men. The frontlet is certainly a western culture-element.

Chiriguano and Chané shirts and ceremonial tipoys are of native make and are often dyed blue with indigo. The frontlets are blue or red. Chiriguano and Chané women wear a kind of hair-band with tassels which they most likely learned to make in the missions.

[1]) (4) Fig. 84, P. 127.

[2]) P. 191.

[3]) »Bolsa» is »bosa» in the Chriguano languages as these Indians do not pronounce l.

5:Nordenskiöld E-5f(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

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The Chané men at the Rio Parapiti occasionally wear straw hats plaited by themselves. They most certainly borrowed the idea from the Whites.

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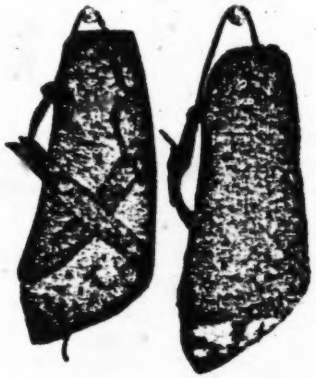

Fig. 23. Sandals of leather. Chiriguano. R. M. E. 63.

5tNordenskiöld E-5,4(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

C Ce 177 [191]

are chiefly used by the men. It is clear that the latter learnt more from the Whites than the women, for they came into contact with them to a far greater extent. Hence many of the men, but few of the women, learnt to speak Spanish.

C Ce 291 177

All the Chiriguano and Chané men now clothe themselves more or less like the Whites, that is to say in shirt and trousers. Few have coats. You rarely see anyone with boots, and never anyone with stockings. Practically all the Chiriguano and Chané women still wear the tipoy. It is usually made of cloth bought from the Whites. But in some villages the women still have a predominance of home-woven tipoys. The clothes worn by the men, and which are of the same cut as those of the Whites, are not their own make, but are obtained ready-made in exchange for manual labour. The cloth for the women's tipoys, too, which they make up themselves, is as a rule earned in similar wise by the men. The Indians now obtain the implements for all these things from the Whites.

C Ce 241 177

The agriculture of the Chiriguano and Chané has been very little affected by the Whites. As the banana cannot be cultivated here with any success, the Indians have not been able appreciably to improve their conditions of life by extensive planting of the cultivated plants introduced by the Whites. For some of the Chiriguano and Chané Indians, cattle-breeding has become of considerable importance.

C Ce 177 [233]

Seventeen of the cultural elements included in the tables may be regarded as articles of luxury. These are games, musical instruments, etc.

The domestic industry of these Indians has been very little influenced in its development by the Whites, a fact on which I laid stress in speaking of their pottery, which has remained in a wonderful manner untouched by 400 years of intercourse with missionaries and others. I here repeat that even the instruction given in the mission schools in embroidery, lace-making and the like, has but very slightly affected the native domestic industry of the In-

E Ee CI 524 526 171

/198 cont./ The games and toys are of great interest from the anthropo-geographical point of view. We do not find the majority of them outside the Chaco and the adjacent regions of South America. On the other hand, we find them in North America. Consequently I have /199/ /Ill. 104 appears here/ /200/ come to the conclusion (1)

1. See also Erland Nordenskiöld: Zeitschr. f. Ethnologie, 1910. Nos. 3 and 4.

that the games and toys are vestiges from a time when the cultural exchange between North and South America was greater than now, or, more correctly, that traces of a cultural stream coming from the north extended down as far as Argentina. A peculiar similarity also exists between the types of tobacco pipes that one finds in southern South America and in /Fig. 105 appears here/ North America. The tripod pottery which I found in my excavations in eastern Bolivia, in Mojos, also points to influences from the north.

S 276 171

S 323 171 172

Everyday Clothing

E Ee •291 177

In the villages in which the influence of the whites has not driven out the old attire, the Chané and Chiriguano women wear a sack-shaped garment, "tiru" (Fig. 106). This, as the photographs show, may be worn in various ways. In former times the tiru does not seem to have had its present shape. Viedma (2) says

2. Viedma, op. cit., p. 181.

the /201/ Chiriguano women merely had a piece of fabric around their hips. Undoubtedly, under the influence of the "moral" Christians, the costume developed so that it became "more decent." /Fig. 106 appears here./

Ee 301 /201 cont./

As for native ornaments, one sees necklaces of turquoise and chrysocolla beads and of black seeds.

Ee 301 172 [439] Ee [435] According to their own statements, the Indians find the stone beads in the ground where there are old dwellings and graves. The mestizos in the Tarija valley, who find a great many of these beads in their fields, sell them to the Chiriguano /202/ and Chané at high prices. In former times a necklace of these beads was paid for with a horse.

Ee 524

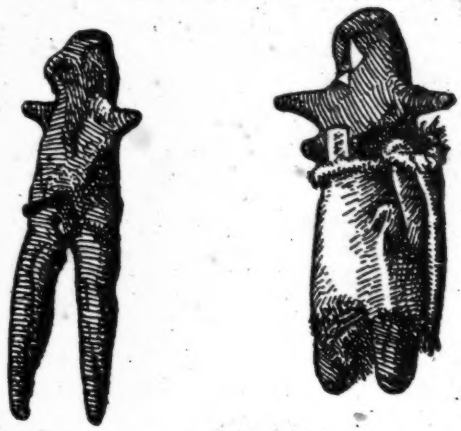

Fig. 105. Wax dolls. 1/1. Chané. Rio Parapiti.

Ee 302 The Chané and Chiriguano women wear the hair medium long, parted in the middle of the forehead, and sometimes tied at the nape of the neck or on the head with a band.

Ee 291 177 Ee 291 171 C 302 The men now all wear European attire. At /Fig. 107 appears here/ work, however, one not infrequently sees them in only a piece of fabric protecting the sexual parts. Among the Chané on the Rio Parapiti, coats resembling those with which we became familiar among the Choroti and Ashluslay were very common. The older men, as well as the younger ones in the Chiriguano villages on the upper Rio Pilcomayo, wear the hair long, wound around the head, and held together, as a rule, with a red or blue band. Toward the front the hair is cut off; thus they have forelocks /203/ and a lock in front of each ear. The

/214 cont./

577 entirely untouched by the civilization of the whites, an opinion
831 which I shall reproduce here verbatim:
175

"Ce qui m'a fort surpris, c'est que dans la licence où ils vivent, je n'ai jamais remarqué qu'il échappat à aucun homme la moindre action indécente à l'egard des femmes, et jamais je n'ai oui sortir de leur bouche aucune parole tant soit peu déshonnête

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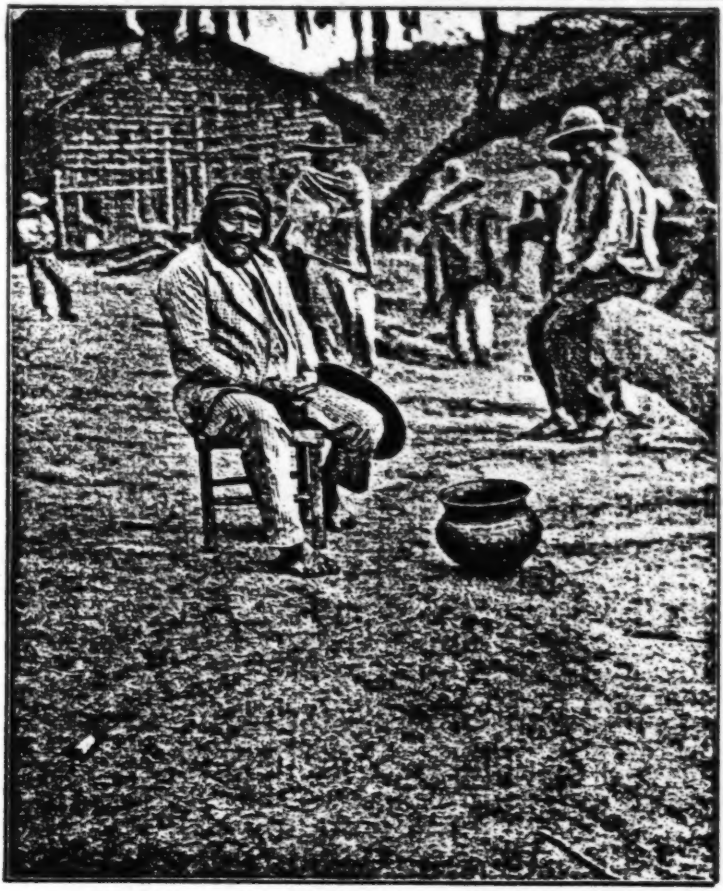

Fig. 111. The Chiriguano chief Mandepora.

577 /What surprised me very much is that in the freedom in which
831 they live I never noticed the slightest indecent behavior on the
175 part of any man with regard to women, and never did I hear from their lips any word that was the least bit immodest/."

/214 cont./

581. This Jesuit priest describes the marriages of the Chiriguano, however, as very loose.

581 With marriage, life begins in earnest for these Indians.
273 It consists of work and drinking maize beer. I have already described their work somewhat; I shall discuss their drinking bouts below.

165 The life of the Indian men and women passes more quickly

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Fig. 112. Old woman. Rio Itiyuro.
Her grandsons were about 18 years old and younger.

165 than that of whites. The age of the Indian is very difficult to determine when one has no definite figures to go by. Maringay told me that he was the oldest of his tribe, that none of his contemporaries was living any more. The whites said that Maringay was over 100 years old. This is exaggerated, however. As a newly married /215/ youth 16-20 years old, Maringay visited

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/240 cont./ and beating time with their feet. The women walked slowly up and down in time with the song, outside the circle of men.

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Among the Chané and Chiriguano the attire of the white man is replacing everything old and beautiful, and of my many old friends among the chiefs of these Indians only Maringay scorns the rags of the whites.

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Liquor is being introduced more and more among these Indians, and the ceremonial, pleasant maize-beer festivals are turning into crude drinking bouts.

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Fig. 119. Dance mask.
Chiriguano. Yacuiba. 1/6.

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I shall never forget a night in Vocapoy's village. The /241/ men had gone to the Christians to drink liquor. When they came back, harsh words fell and knives were displayed. The liquor would have claimed bloody sacrifices if the courageous women, with firebrands from the maize-beer boiling, had not thrown themselves between the quarreling men and, after separating them, taken them home with soothing words of flattery.

G: Nordenskiöld--92 E-5 (1908-1909) 1912 SF10 Chiriguano SF 10
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Chapter Sixteen

On the Life of the Chané and Chiriguano Indians (Continuation)

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Art and Industry

The Chiriguano and Chané are tribes whose art-industry is on a very high level. If one visits one of the huts of the white settlers in these regions, one will not see many products of native industry, not much of their own culture. I know of absolutely nothing that these people are capable of doing which can compare with the pottery and the weaving technique of the Indians.

C
Ce

One thing is certain, the more "civilized" the Indians become, the less they accomplish in the way of art and industry. They

[273]

do not learn much more from the whites than how to make and drink liquor. Indian art-industry is gradually disappearing here, the more the Indians come in contact with the whites, but it is not transformed. It remains largely purely Indian until its final destruction. One industry, however, is now in the hands of the whites, namely, the metal industry. The silver ornaments which, for example, the Chiriguano and Chané use are made by the smiths in the villages of the mountain regions. The half-white or Quichua /Quechua/ Indian population which we come across in the mountains west of the land of the Chiriguano and Chané Indians is quite skilled artistically. The weaving technique in particular is very highly developed there. The Chiriguano and Chané undoubtedly learned a great deal from the west.

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Thus we find the serére pipe[2] (Fig. 120) characteristic of the Chiriguano in collections from the coast of Peru (1). /Plate

1. Serére also occur among the Lengua, Ashluslay, Chiriguano, Chané, Churúpa, and Yuracáre.

19 appears here/ /243/ the pin for fastening women's clothing

2 [A flute-like musical instrument--Analyst]

[TEXT CONTINUES ON P. 94]

C /243 cont./
171 (Fig. 130) is typically Peruvian in form, as is the silver hair re-
•291 mover, of which, however, I have no specimen. The festive
[539] costume of the man (Fig. 81) also seems to me to have a Peruvian
[913] cut. It is possible, however, that the influence of Peru did not
197 manifest itself among the Chiriguano until after the conquest of
C the plateau by the Spanish.
131 Boman (1) has proved that the Chiriguano, or more cor-
172
C
[113]

1. Boman: Antiquités de la Région Andine. Vols. 1-2, Paris, 1908.

Fig. 120. Serére pipe. Chiriguano. 1/4.

rectly the Güarani tribe to which these Indians belong, formerly extended much farther south than they do now. He found there the grave urns so characteristic of them.

C
Ce
178 The material culture of the Chané Indians does not, in general, differ very
Ce much from the culture of the Chiriguano.
[323] The Chané, on the other hand, who are more isolated on the Rio Parapiti, have a completely independent pottery which we
C do not find again among the
[534] Chiriguano. If we compare the
534 remaining products of Chané
C and Chiriguano industry, we do
[184] not find any greater differences than we find in the various Chiriguano villages themselves.

C For example, if one collects clay vessels in the Iguembe
323 valley and in the Caipipendi valley, both of which valleys are
184 occupied by Chiriguano, one inevitably finds that the pottery, though strongly related in ornamentation and form, nevertheless /244/ also varies locally. I have already spoken of the individual variations (p. 85).

/287 cont./

The Man Who Killed Añatunpa.

539 [11 5]

Told by the Chiriguano Indian Tambári on the Rio Grande.

Añatunpa devoured all the human beings that he could catch. A man came along who was carrying wood to Añatunpa's cave. "Come, let's play!" said Añatunpa.

/288/ "What kind of a game?" said the man.

"You shall give me a blow on the forehead with an ax, and if I do not die, I shall hit you," said Añatunpa.

Añatunpa stood up straight, offered his forehead to the man, and the latter hit him directly in the middle of it. Since Añatunpa's forehead was as hard as iron, this did not affect him. Añatunpa now gave the man a blow on the forehead, killed him, and tossed

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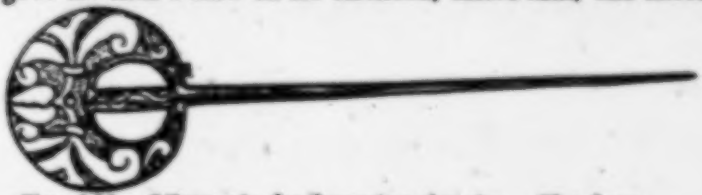

Fig. 130. Silver pin for fastening the tiru. The form Indian, the ornamentation Spanish. Chiriguano. Parapiti, 1/3.

539 him to Dyóri, who devoured him.

On another occasion another man came to Añatunpa's cave. Añatunpa proposed the same game to him. Then a fly, "Mbéru," called to him not to hit him on the forehead, but in the nape of the neck. When Añatunpa, with eyes closed, stood up to receive the blow, the man went behind him, struck him in the nape of the neck, and Añatunpa fell down dead. Dyóri asked him how he was able to kill Añatunpa. The man told him what Mbéru had said.

"Very good," said Dyóri.

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Fig. 190. Woman in front of her hut. In the foreground a hollowed out which has chewed maize; this maize is used in the preparation of «chicha», an intoxicating beverage. Chiriguano, San Luis, Bolivia. Photo. E. v. R.

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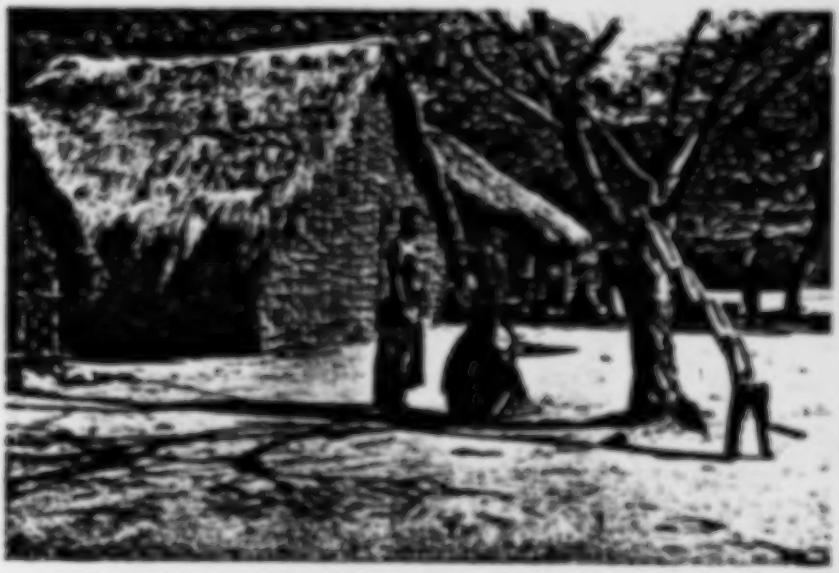

Fig. 191. Huts in the periphery of the circular market-place in the Chiriguano village of Ibibobi. In right foreground, a ladder used on going to the pile-huts for maize. Bolivia. Photo. E. v. R.

(195)

[P. 194 is blank]

352 [119] been imitated from the Europeans. The Chiriguano also sleep in hammocks [171] made of cotton yarn, and on reed mats and skins spread on the ground. [513] Stools for sitting on I have not observed among the Chiriguano. They do, however, possess such articles of furniture,[1] which, however, must be of 353 considerable rarity. Along the walls of the hut will be seen an orderly 415 array of cooking and roasting pots, water pitchers, and pots for maize [531] beer, arranged in rows, often of exceedingly beautiful shape and with painted decoration (figs. 217—223). From wooden hooks in the roof are hanging bunches of maize cobs, pumpkins or other foodstuffs, arrows, bows, and other gear. From the roof there are also suspended clay bowls (figs. 224 and 225), used as repositories for smaller articles of value. Clothing, ornaments, and such like, are also stored in large clay jars placed on the ground. As bowls there are also used the scaly skin of armadillos, and calabashes (fig. 226).

[352] →

[291] [302] [411] [415] ←

[237] [824] →

354 →

Fig. 192. Man and young woman. Chiriguano. San Luis, Bolivia. Phot. E. v. R.

Outside every hut there is, as I mentioned, a fire-place which is generally used for cooking the food, unless the weather makes this impossible. The huts, as well as the open spaces between them, are kept particularly neat and clean. They are swept every day, and the sweepings are burnt. The huts are practically always free from vermin.

356

291 [177] The Chiriguano men nowadays generally wear shirt and trousers of European cut (fig. 194). The poncho shirt is, however, still to be met with among this tribe[2], but only very rarely, and I have never personally

[1] Nordenskiöld (18), p. 183 and fig. 83 (18), pp. 13 and 16, and fig. 3.

[2] Nordenskiöld (18), p. 30.

seen any Chiriguano using this typical ancient Andean garment. Ponchos of the cloak type, and robes of the kind used by the Chaco Indians, on the other hand, I have seen worn by the Chiriguano men, who put them on against cold and wet. Formerly the Chiriguano men dressed in the «chiripa», which was a rectangular skirt that was fastened in front to a cord tied round the waist, then passed between the legs, and fixed to the cord above the buttocks. One may still see, here and there, some small boy wearing nothing but this primitive garment. On their heads the men often wear a broad, red, turbanlike frontlet (fig. 194), and, when setting out on long marches, they put on their feet sandals, the straps of which bear distinct resemblance to straps on sandals that have been found in ancient graves on Puna de Jujuy.[1]

Fig. 193. Chiriguano girl with long flowing hair. The Lion Museum, Puna de J. n. S.

The women also possess sandals, but, like the men, generally walk about barefooted. The women's clothing consists of a loose-fitting, tubular garment made of woollen, or cotton, stuff. It is called «tipoy». The upper part of it is pinned together over the shoulders by means of cactus spines or metal pins, in the manner seen in fig. 190, which leaves the arms free, or the garment may be fastened under the armpits in the way the girl in fig. 194 is wearing it.

Nowadays the men mostly wear their hair bobbed, and with a frontal fringe (fig. 194), but I have seen boys, not fully grown, with long hair, hanging loose down (fig. 195). In former days all the men had long hair, which they gathered on the top of the head, where it was secured with a frontlet, a custom not yet quite discarded in some out-of-the-way parts of the country. The women let their hair grow long, give it a centre parting on the top of the head (fig. 196), plait it into tresses and tie it up, or allow it to hang loose. One may sometimes see girls with short hair (fig. 194), but in such cases the hair has been cut short as a sign that its owner has entered upon her first menstruation. On the death of a near relative it is also the custom of the women to cut off their hair.

Fig. 196. Woman with Chiriguano Bolivia. Tr. Rosen. ca. 3/4 nat. size.

[1] Nordenskiöld (18), fig. 23; von Rosen (1), fig. 84.

a/c [footnote 1 appears on p. 200--4 n.]

Fig. 215. A Chiriguano Indian with a fish spear. San Luis, Bolivia. Photo E. v. R.

less. For the rest, the pellet-shooting long-bow is, compared with the pellet-shooting crossbow of the Old World, in any case a pretty poor weapon, both for war purposes and for hunting, which may explain its inconsiderable distribution even in well-wooded districts. Where this weapon nowadays occurs, it is only used for killing small birds, for target practice, and as a toy.

Fishing is carried on in the water courses with which the country is sparingly supplied. The Indians use hooks, nets, fish traps and weirs. These fishing methods are, however, almost exclusively used for fishing in rivers or largish bodies of water. In shallow streams and rivulets, the fish are shot with arrows, or speared with a two-pronged fish-gig. Fishing with poison is also said to be made use of.[1]

A fish trap consists of a large, bottle-shaped calabash, wide in its lower part, but with a narrow neck. The trap, which is placed under the lee of a few boughs stuck into the river bottom, must not be set in deeper water than makes it possible for a wading person to reach the neck of the calabash. Ground bait, consisting of crushed, sour, maize, is put into the calabash. The fish will then collect inside the calabash, and the fisherman has only to carefully raise the trap out of the water. In the sandy river banks ponds are dug, and connected by a small channel with the river. When fish have collected in the ponds, the connecting channel is blocked up, the pond emptied of water, and the fish gathered up.[2]

Fig. 216. Detail of the fish spear in fig. 215. The prongs are of hard wood. Chiriguano. San Luis, Bolivia. $^1/_6$ Rikets. 05.3.960.

Among the Chiriguano Indians I visited, fish-shooting was a common practice. For this they used their smallest and weakest hunting bows. But it is also possible that those light bows I saw being used for shooting fish with, were exclusively employed for that purpose. If so, then the bow in fig. 202 is a fish bow. The arrows are long, and are usually provided with

[1] Nordenskiöld [II], p. 40.
[2] Nordenskiöld [II], pp. 170 and 171.

8: Schmidt--9 E-5 (1935) 1938 SF10 Chiriguano SF10

Plate II

291
516

Fig. 3
(I. C. 354) -- Chiriguano in Machareti

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Fig. 4
(I.C. 359) -- Chiriguano women in Machareti

8: Schmidt--28 E-5 (1935) 1938 SF10 Chiriguano SF10

Plate III

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Fig. 5
(I.C. 360)--Chiriguano women with babies in Machareti

Fig. 6
(I.C. 355)--Chiriguano men in Machareti

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516

Fig. 7
(I.C. 361)--Chiriguano boys in Machareti

Fig. 8
(I.C. 362)--Chiriguano children in Machareti

Plate VI

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Fig. 14
(I.C. 356) -- Chiriguano women and children in front of their house in Machareti

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Fig. 15
(I.C. 358) -- Chiriguano in the town of Machareti

Plate VII

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Fig. 16
(I.C. 357) -- Chiriguano storehouse built on posts in Machareti

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Fig. 17
(I.C. 355) -- Scene in the Chiriguano town of Machareti. Boy dressed in a poncho. Large baked clay vessels and a mortar.

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/23 cont./
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[113]

Naturvölkern Zentralbrasiliens /Among the Primitive Peoples of Central Brazil/, Berlin, 1894, p. 286.

Peruvians (100). Nordenskiöld and Métraux show such

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[113]

100. Max Schmidt: Kunst und Kultur von Peru /Art and Culture of Peru/, Berlin, 1929, p. 436.

Chiriguano benches in drawings (101).

101. Nord. 1, Fig. 85. Métraux 1, pp. 471 and 472 and Fig. 129.

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178

Painting and Deformations of the Body

As the use of clothing has increased among the Chiriguano and Chané, the custom of painting or tattooing the body has naturally lost importance and the remnants of such customs are too few to be able to say what they were in the past. Nor do we have data on this. I often saw Chiriguano and Izozó women and girls paint themselves with urucú, making colored spots on their faces. According to Nordenskiöld, men and women sometimes paint their faces, as well as their bodies, with red paint (102). Nordenskiöld also found tattooing on

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102. Nord. 1, p. 203.

the arms of some women and one Chiriguano man (103). The

103. Nord 1, p. 203. Nord. 2, p. 83, Fig. 27.

custom of dyeing the teeth with dark blue was found by

/27 cont./

Men's Hair Bands Woven out of Human Hair

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These bands woven out of human hair correspond, with regard to their manufacture, to the bands that the Chiriguano and Chané make today in great numbers to sell to the whites. These "fajas," as they are commonly called today, represent an article eagerly sought by the whites who are in contact with these Indians, and especially by the soldiers, who wear them as a belt. One of the two Chiriguano men shown in Figure 6 wears such a faja as a belt, and, because we can surmise that today this is their principal use among the Chiriguano as well, we shall deal with them in the following chapter devoted to the description of clothing.

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Straw Hat (kandáo of the Chiriguano

I. A. 554. Diameter 30 cm. Height 12 cm. (Fig. 99.)

The technique of this hat plaited out of palm-leaf fibers is not native since it is of modern manufacture. As Figure 9 shows, the Izozó men also wear such hats.

Ce
[29]
[177]

Caps Made with Crochet Hooks

I. A. 442 and 443. (Chiriguano.) Made of Wool. Height 15.5 cm. and 14 cm., resp.

These two crocheted wool caps, which I obtained from the Chiriguano in Machareti, must also be considered as of modern manufacture.

/29 cont./

301 [439] European museums. These are not made by the Chiriguano themselves, but by their mestizo neighbors and sold to the Indians. The external form is still that of tweezers, much enlarged. But the boivera of today, discounting its size, also cannot be used for plucking hair because the two parts /30/ of its lower edge have been soldered. The fact that the decoration of the surface is not still primordial is explained by the fact that the Chiriguano are not the makers of these ornaments.

● 291

Clothing and Adornment

From the 16th century we have the brief description of the Chiriguano by Bishop Lizarraga (133) where, among other

[113]

133. Lizarraga: "Descripción et población de las Indias /Description and population of the Indies/." In Moreno II, p. 101.

things, it is said: "They go about naked or at the most sometimes have a short shirt /camisatilla/ down to the navel." We 174 291 can assume that this statement by the Bishop as of that time refers only to the Chiriguano men, because it is likely that by the time of their immigration the Chiriguano women were wearing a garment which covered their genital organs, as we know the Guaraní women of the ancient Province of Uruguay [171] did (134). It is likely that this garment had the same form as

134. Serrano, op. cit., pp. 123 and 124.

the "tipoy," which is a garment in the form of a poncho without sewing and which even today is very common among Chiriguano and Chané women, as well as among various other Indian tribes of South America.

/30 cont./

Ce 291 177 C [291 D99]

The Chiriguano and Chané men whom I saw were dressed in the European manner, as, according to Nordenskiöld, is the common custom among them today (135). Yet many

135. Nord. 2, p. 59.

Izozó men whom I met in Toledo did not have such complete European clothing. Several of them had no shirt, and various others, especially young men and boys, went about without trousers. But no doubt such a state was only temporary, a result of the exceptional condition of the Izozó transplanted from their usual districts to Toledo. When I passed out clothing to these Indians in Toledo, all of those who were lacking garments presented themselves. On the following day this scarcity was more evident among those attracted by the donations made on the day previous. Most of the boys appeared trouserless then, because they had seen that those who had not had such an article of clothing had been favored on the day before.

Ce [123]

Ce 291

Of the native garments the men still use the one called "chiripá," the poncho, and the simple manta. According to Nordenskiöld (136), they sometimes still wear a "tirucumbai"

136. Nord. 2, p. 59.

shirt, which consists of a poncho whose two sides have been sewed together up to the arms.

The chiripá consists of a quadrangular piece of material which passes between the legs and whose two ends are stuffed, before and behind, into a belt. Worn in this way, the chiripá covers the genital organs. Figure 11 shows an Izozó boy dressed in such a chiripá. Nordenskiöld also shows a drawing of a Chané boy dressed in a chiripá (137). According to

137. Nord. 1, Fig. 110.

this author, the chiripá is also often used by the Chiriguano and Chané men when they are working.

/30 cont./

C Ce 291 [439] [126]

The poncho is a garment in common use even today among Chiriguano and Chané men and boys during the cold season. Figure 17 shows a Chiriguano boy wearing a poncho. Because ponchos today, like the fajas, are an article eagerly sought by the whites and are often made to be sold commercially, I tried to collect only ponchos worn by the Indians themselves.

C Ce 291 126

/31/ Ponchos (asó'ia) in the Collection

I. A. 423.	(Chiriguano.)	Of wool.	Length 1.45 m.	Width 1.14 m.	
I. A. 424.	"	" "	1.70 m.	" 1.46 m.	
I. A. 425.	"	" "	1.65 m.	" 1.32 m.	
I. A. 426.	"	" "	1.68 m.	" 1.39 m.	(Fig. 117.)
I. A. 427.	"	Of cotton.	" 1.36 m.	" 1.95 m.	
I. A. 808.	(Izozó)	Of cotton.	" 1.46 m.	" 1.35 m.	
I. A. 809.	"	Of wool.	" 1.42 m.	" 1.09 m.	
I. A. 110	"	" "	1.62 m.	" 1.38 m.	
I. A. 812	"	" "	1.16 m.	" 1.17 m.	
I. A. 813.	"	" "	1.16 m.	" 0.78 m.	
I. A. 814.	"	" "	1.36 m.	" 0.68 m.	
I. A. 815.	"	" "	1.28 m.	" 0.64 m.	
I. A. 819.	"	Of cotton.	" 1.26 m.	" 1.10 m.	
I. A. 823.	"	Of wool.	" 1.40 m.	" 1.30 m.	(Fig. 116.)
I. A. 825.	"	" "	1.50 m.	" 1.22 m.	
I. A. 830.	"	" "	1.40 m.	" 0.97 m.	
I. A. 833.	"	Of cotton.	" 1.56 m.	" 1.25 m.	
I. A. 834.	"	" "	1.26 m.	" 0.93 m.	
I. A. 835.	"	" "	1.42 m.	" 1.21 m.	
I. A. 836.	"	" "	1.08 m.	" 0.71 m.	
I. A. 837.	"	" "	0.96 m.	" 0.78 m.	

C Ce 291

In order to explain the above-mentioned measurements we must say that the measurements of length refer to the entire length of the poncho when stretched out. As Figure 17 shows, the poncho is used in such a way that the slit, being in its center,

/31 cont./

C Ce 291

is brought over the head so that the slit is in the direction of the middle axis of the human body and the middle of the poncho across the shoulders, one part hanging in front and the other behind. Thus the distance between the lower edge of the poncho and the shoulders of the man who is wearing the poncho corresponds to half the length of the poncho when stretched out. Only in the case of two of the Izozó woolen ponchos is half the length equal to the width. I shall deal with the manufacture and decoration of these ponchos in the chapters on the technique of weaving and art.

Ce 29 [286] [513] [126]

The Chané of the Parapití River still often wear mantas woven of wool, which they also use to sleep on or to cover themselves with when they are sleeping (138). I have acquired

138. See Nord. 1, p. 202.

nine of these mantas from the Izozó, four of which had been made from ponchos, the slit in the center of them having been closed by sewing. Among the other four mantas which had been made as mantas from the first, the relationship between the length and the width can vary greatly. There are some nearly square and others three times as long as they are wide.

C 291 286 296

From the Chiriguano in Machareti I obtained only one piece of woven material which corresponds to these mantas, and it was already much mended.

Mantas in the Collection

C Ce 29 126

I. A. 585.	(Chiriguano.)	Of cotton.	Length	1.38 m.	Width	1.27 m.
I. A. 816.	(Izozó)	Of wool.	"	2.20 m.	"	0.60 m.
I. A. 817.	"	"	"	1.80 m.	"	1.20 m.
I. A. 818.	"	"	"	0.68 m.	"	0.60 m.
/32/						
I. A. 824.	"	"	"	1.22 m.	"	1.30 m.
I. A. 826.	"	"	"	1.28 m.	"	0.44 m.
I. A. 827.	"	"	"	1.40 m.	"	0.92 m.
I. A. 828.	"	"	"	1.56 m.	"	1.66 m.
I. A. 829.	"	"	"	1.27 m.	"	1.25 m.
I. A. 831.	"	"	"	1.74 m.	"	1.24 m.

/32 cont./

C 291 I have already mentioned fajas, used today as belts by the Chiriguano men, in the chapter on cutting and combing the hair and head ornaments. I shall deal with their manufacture and decoration in the chapters on the technique of weaving and art.

Fajas (Izozó: kuakuá in the Collection

C Ee 291 [126] I. A. 428-441. (Chiriguano.)
I. A. 738, 803-807. (Izozó.)

Only the Izozó faja I. A. 738, shown in Figure 414, which measures 1.30 m. long and 3.7 cm. wide, differs with respect to the technique of its manufacture and its decoration, which we must attribute to outside influences, from the other fajas collected among the Chiriguano and Izozó. These correspond to one another quite minutely with respect to their dimensions, the weaving technique, and the ornamentation. Moreover, these Izozó fajas have been woven exclusively of cotton and the Chiriguano fajas have been woven exclusively of wool, with the exception of one (I. A. 434), whose warp contains not only cotton threads, but also wool threads. All these fajas are more than 2 m. long. The longest of the Chiriguano fajas measures 2.86 m.; the longest of the Izozó, 2.70 m. The width of the Chiriguano fajas varies between 8.5 and 16 cm., and that of the Izozó ones, between 10 cm. and 19.5 cm.

C Ee [178] The women and girls, much more than the men, have preserved their original garb, which consists of a "tipoy." As the photographs in Figures 3, 4, 8, 12, and 14 show, the modern shirt or jacket made of modern material has often been added to the tipoy, but has not replaced it; the wife and three daughters of the Izozó cacique shown in Figure 12 are wearing the tipoy, as are almost all the Chiriguano women shown in Figure 4. Certainly most of the time the tipoy is used as a skirt, the upper part being rolled over the hips like a long belt.

Chane SF8
Izozo

/32 cont./

Ce 291 The cacique's wife and the eldest daughter shown in Figure 12 wear the upper part of the tipoy over one shoulder. The oldest woman shown in Figure 14 wears the tipoy in the old fashion, securing it with pins or cactus thorns above the two shoulders (139),

139. Cf. v. Rosen, op. cit., p. 201.

so that two openings remain, through which the two arms can pass. Photographs shown by Nordenskiöld (140) and v. Rosen

140. Nord. 1, Fig. 106.

show that there are still other variations in the way of wearing the tipoy.

Ce 291 126 I obtained from the Izozó three of their tipoys, two of which were woven of cotton and one of wool.

Tipoys in the Collection

I. A. 820.	Izozó	Of cotton.	Length	1.26 m. (Fig. 113.)
I. A. 832.	"	Of wool.	"	1.61 m.
I. A. 838.	"	Of cotton.	"	1.37 m.

Ce Ce 291 /33/ One special feature of these tipoys of the Chané-Izozó and also of the Chiriguano in comparison with all the tipoys that we know from other tribes is their great size, and we can doubt that these tipoys were so large in past times.

Ce [114] The indication by Viedma (144) that the Chiriguano women

144. Viedma, op. cit., p. 134. According to Nordenskiöld.

wore only a piece of cloth around their hips implies the opposite answer. I shall concern myself with the manufacture and the decoration in the chapters on the technique of weaving and art.

Chané SF8
Izozo

C 301 [126]

/33 cont./

Ring (moākaregua) in the Collection

I.A. 1321. (Chiriguano.) Gift of Father Ayala Solis. Diam. 2cm.

Finally I shall mention here a ring obtained by Father Ayala Solis from the Chiriguano and donated by him to the Museo de Historia y Etnografía del Paraguay. The ring was made of metal from a cartridge shell.

Ce 291

The cacique of the Izozó shown in Figure 12 wears sandals (Chir.: mbipása. Izozó: pʃapá). Generally the men and women go around barefoot. But both sexes use sandals if they are to walk on stony or thorny ground (146).

146. Nord. 1, p. 203. Nord. 2, p. 69, Fig. 23. V. Rosen, op. cit., p. 207.

C ●291 19

The region of distribution of the sandal in South America leads us to assume that the Chiriguano did not first receive this item from the whites, but earlier, and that it came from the culture of the ancient Peruvians (147).

147. Cf. Nord. 2, p. 69.

Treatment of Illnesses and Burial

Ce 743 Ce [114] C [114] C Ce 756 191

In the Indian settlement in Toledo there was arranged a small hospital in which the sick Izozó were receiving medical treatment. For that reason I did not have the chance to make investigations among them about the native treatment of the illnesses of these Indians. Nor did I have the chance to make such investigations in Machareti. Therefore, I refer to the investigations /34/ Nordenskiöld and Métraux made on this subject (148), and I wish only to

148. Nord. 1, pp. 216 and 217. Métraux 1, pp. 480-488.

mention here that among the Chiriguano and Chané, as among

/60 cont./

C 285 Plaited objects of the first type are made in such a way that the strips of one group are plaited with the strips of another group vertical to the first one, in such a way that the strips of the first group pass alternately a certain number of the strips of the second group and are passed by them, and in such a way that the meshes which go in the same direction form lines of steps. The number of the strips passed each time by one strip of the other group is generally three or two at a time, but there are cases in which only one strip is passed each time.

C [126] [513] [415] [291] Among the plaited objects of this type, I obtained from the Chiriguano a large sleeping mat, small flat baskets /canastillas/, sieves, a quadrangular basket /cesta/, and a hat, and from the Izozó small flat baskets /canastillas/similar to those of the Chiriguano and two different kinds of baskets /cestas/. In addition, the Chiriguano and Chané also infrequently use fans for fanning the fire (tapèkua) plaited out of palm leaves (260).

Ce [415] [126]

C Ce 285 372

260. Nord. 1, p. 56.

C Ce [824] Métraux has described and shown in a drawing such a fan for fanning the fire. This fan is plaited out of the leaves of the caranday palm in the "Stufengeflechte" style, in such a way that strips of the first group pass alternately two strips of the second group and are /Plates XXVI-XXVII appear here/ /61/ passed by them. The leaflets, separated from the stem, enlace a stick which, forming the upper edge of the fan, replaces the stem of the pinnate leaves of other palms which are used by other tribes of South American Indians in the manufacture of plaited fans (261).

261. Métraux I, pp. 460 and 461 and Plate 85.

8: Schmidt--158 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8
Izozo

Plate XXVII

Ce 285

Fig. 96

Fig. 97

Ce 285 ←
C 291 285 →

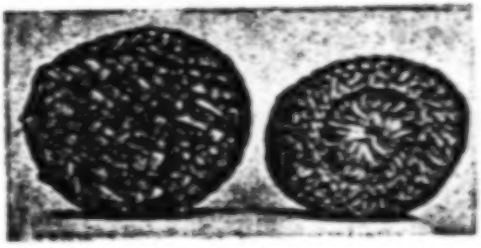

Fig. 98

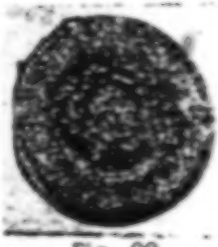

Fig. 99

Ce 285 ←
C 285 →

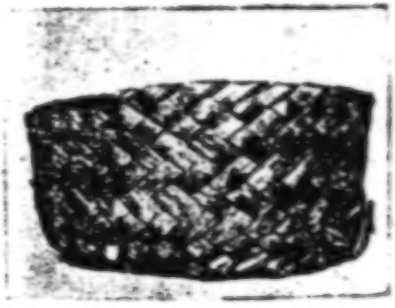

Fig. 100

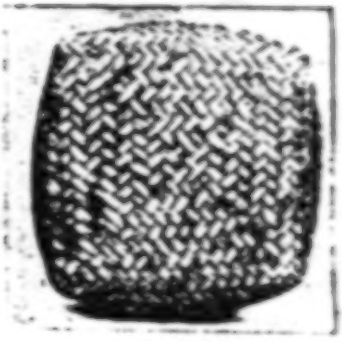

Fig. 101

/The captions appear on p. 159./

fr Schmidt--159 E-5 (1935) 1938 SF10 Chiriguano SF10
Chant SF8
Izozo

/Captions for Plates XXVI and XXVII/

Plate XXVI. Plaited objects.

Ca 285 C 285 Fig. 92. Flat baskets /canastillas/:
a (I. A. 746) (Izozó), diameter 46 cm.;
b (I. A. 541) (Chiriguano), diameter 39 cm.

Fig. 93. (I. A. 546) Flat basket /canastilla/ (Chiriguano), diameter 32 cm.

Fig. 94. (I. A. 548) Sieve (Chiriguano), diameter 39 cm.

Fig. 95. (I. A. 540) Mat plaited out of caranday leaves (Chiriguano), length 1.72 m.

Plate XXVII. Plaited objects.

Ca 285 Fig. 96. (I. A. 681) Basket /cesta/ (Izozó), length 27 cm.

Fig. 97. (I. A. 683) Basket /cesta/ (Izozó), length 26 cm.

Fig. 98. Bottoms of baskets /cestas/ (Izozó):
a (I. A. 677), length 33 cm.;
b (I. A. 678), length 28 cm.

C 285 291 Fig. 99. (I. A. 554) Interior surface of a hat (Chiriguano), diameter 30 cm.

Ca 285 Fig. 100. (I. A. 677) Basket /cesta/ (Izozó), length 33 cm.

C 285 Fig. 101. (I. A. 551) Bottom of a basket /cesta/ (Chiriguano), length 32 cm.

8: Schmidt--160 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8
Izozo

/61 cont./

C 126 285

Plaited Objects of the First Type (Stufengeflechte) in the Collection

I. A. 540. Mat (Chir.) Lgth. 1.72 m. Width 1.50 m. (Fig. 95)
I. A. 541. Flat basket (Chir.). Dia. 39 cm. (Fig. 92b.)
I. A. 542. " " " " 42 cm.
I. A. 543. " " " " 43 cm.
I. A. 544. " " " " 38 cm.
I. A. 545. " " " " 33 cm.
I. A. 546. " " " " 32 cm. (Fig. 93.)
Ce [285] I. A. 744. " " (Izozó) " 36 cm.
I. A. 745. " " " " 37 cm.
I. A. 746. " " " " 46 cm. (Fig. 92a.)
I. A. 547. Sieve (Chiriguano). " 38 cm.
I. A. 548. " " " 39 cm. (Fig. 94.)
I. A. 549. " " " 39 cm.
Ce I. A. 551. Basket " Lgth. 32 cm. Ht. 16 cm. (Fig. 101)
285 I. A. 677. " (Izozó) " 33 cm. " 16.5 cm. (Figs. 98a,100)
126 I. A. 678. " " " 28 cm. " 14 cm. (Fig. 98b)
I. A. 725. a. " " " 27 cm. " 12 cm. (Fig. 86a)
I. A. 679. " " " 21 cm. " 22 cm.
I. A. 680. " " " 39 cm. " 31 cm.
I. A. 681. " " " 27 cm. " 23 cm. (Fig. 96).
I. A. 682. " " " 31 cm. " 26 cm.
I. A. 683. " " " 26 cm. " 21 cm. (Fig. 97)
I. A. 684. " " " 55 cm. " 29 cm.
I. A. 685. " " " 44 cm. " 30 cm.
C 285 I. A. 686. " " " 46 cm. " 24 cm.
I. A. 512. Small bag with cover (Chir.) " 9.5 cm.
● [291] I. A. 554. Hat (Chiriguano). Ht. 12 cm. Dia. 30 cm. (Fig. 99.)

The material of the plaited objects that I have mentioned above consists of strips of palm leaves or strips of cane, and that of the Chiriguano basket I. A. 551, of strips of wood. Because these Indians do not have palms with pinnate leaves available, they C [824] must use the peltate leaves of the caranday, from which comes the difference between the plaited objects of these Indians and those of other tribes.

Ec Schmidt--162 E-5 (1935) 1938 SF10 Chiriguano SF10
Chané SF8
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Brazil/. Berlin. 1905. pp. 330 ff.: and Die technischen Voraussetzungen in der Ornamentik der Eingeborenen Südamerikas/ The Technical Bases for the Ornamentation of the Natives of South America/.

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[126]

The three sieves that I obtained from the Chiriguano correspond to the flat baskets described above with respect to their exterior form and to the rudiment of the plaiting. They differ from the latter only in that their strips are a certain distance apart and in that one strip of one group always passes only one of the other group, with the result that the ornamentation of the surface consisting of parallel lines which is shown in the little baskets is not produced. These sieves are also provided with handles like the flat baskets of the Chiriguano. A sketch of a Chané sieve shown by Nordenskiöld shows that these Indians also use such sieves (263). Flat baskets and sieves analogous to

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263. Nord. 1. Fig. 134.

those mentioned are described by Métraux and shown by him in drawings (264).

264. Métraux I. pp. 457-460. Plates 83, 84.

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The technique of the Chiriguano hat (I.A. 554) is not original, but no doubt was received from the whites and perhaps was directly taught to the Indians in the missions. For us the technique of this hat is without interest, except for the fact that this technique is also applied by the Inonó to the making of a type of basket, a specimen of which is shown in Figure 98b /see p. 158/. The manufacture of the hat begins at the center, and the strips, the beginning of which is plaited, are augmented by the addition of other strips. See Figure 99 /see p. 158/. The style of plaiting is like that of all the other objects of this kind among the Chiriguano and Chané, so that one strip of one group always passes two strips of the other group.

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Ce 286 124 177

In addition to this usual type of loom, there can also be found among the Chané and Chiriguano other special types which correspond to the ancient Peruvian types of looms for weaving bands. The fact that the mechanism of these looms makes possible the formation of more divisions of the warp threads, makes more variations in the ornamentation possible. Nordenskiöld shows such a Chiriguano loom in a drawing (272). No doubt this kind

272. Nord. 2, Fig. 55, N. 4.

of loom is a product of the influence of the culture of the ancient Peruvians.

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For different purposes, very different weavings, most of which have already been mentioned in the chapter on clothing, can be made with a loom provided with a warp in the form of a ring as described above. With regard to the measurements of these fabrics, I refer the reader to what I have already said in this respect. The material of all of these woven fabrics consists of cotton or wool threads.

C Ce 291 286 126

Woven Goods Made on the Loom Provided with a Warp in the Form of a Ring, from the Collection

1. Tipoys. I.A. 820, 822, and 838 (Izozoš) (I.A. 820, Fig. 114).
2. Ponchos. I.A. 423-427 (Chiriguano) (I.A. 426, Fig. 118).
   I.A. 808-810, 812-815, 819, 820-821, 830, 831, 833-836 (Izozoš) (I.A. 822, Fig. 117).
3. Mantas. I.A. 585 (Chiriguano).
   I.A. 816-818, 825-829 (Izozoš) (I.A. 818, Fig. 120).

Ce 301 126 286

4. Bands of cotton for men's hair. I.A. 652-660 (Izozoš) (I.A. 653, Figs. 30b and 108; I.A. 655, Figs. 30c and 109; I.A. 656, Figs. 30d and 110; I.A. 660, Figs. 30a and 107).

/Plates XXVIII-XXXI appear here./

Ce 301 126

/69/

5. Bands of human hair for men's hair. I.A. 739 and 765 (Izozoš) (I.A. 739, Figs. 31 and 111).

[Text continues on P. 180]

B: Schmidt--180 E-6 (1905) :936 SF10 Chiriguano SF10
Chaco SF 3
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6. Fajas. I.A. 428-441 (Chiriguano) (I.A. 433, Figs. 119b and 122; I.A. 430, Fig. 124; I.A. 436, Figs. 119a and 121).
I.A. 803-807 (Izoceño) (I.A. 803, Figs. 119c and 122).

7. Saddle covers.
I.A. 842 (Izoceño). Of wool. Length 0.69 m. Width 0.87 m.
I.A. 843 " " " 1.42 m. " 0.62 m. (Figs. 103a and 126.)

8. Carrying bag (Chiriguano). Of wool. Length 1.07 m. Width 0.45 m. (Fig. 131a.)

9. Double bags for carrying loads on asses or horses.
I.A. 445. (Chirig.) Wool. Entire lgth. 90 cm. Width 37 cm. (Figs. 115 and 131b.)
I.A. 811. (Izoceño) Wool. Entire lgth. 93 cm. Width 46.5 cm. (Fig. 132.)
I.A. 821. " Cotton. " " 94 cm. " 40 cm.
I.A. 822. " " " " 106 cm. " 38 cm.
I.A. 839. " " " " 97 cm. " 35 cm.
I.A. 840. " " " " 104 cm. " 36 cm.
I.A. 841. " Wool " " 92 cm. " 46 cm.

Of the three tipoys in the collection acquired from the Izoceño, one (I.A. 830) consists of a fabric in the form of a sleeve made with the warp in this form. The woolen tipoy (I.A. 837) was lengthened by sewing together two such woven pieces, one beside the other. The structure of the weaving clearly shows the thread which was extended between the two vertical poles of the loom before making the warp, and which remained in the cloth. Tipoy I.A. 838 is not typical and consists of a flat piece of weaving whose two facing edges were sewed together.

With regard to the making of ponchos, we must mention that those of the Chiriguano consist of two pieces of woven material sewed to each other in the direction of the slit of the poncho, while Izoceño ponchos most often consist of a single piece of weaving made across the entire width of the loom and therefore do not show a seam in the middle part such as Chiriguano ponchos show. From the stiff edges in the direction of the wool, it can clearly be seen that the special mechanism

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CC 291 286 of the Chiriguano and the Chané-Izozó, which consists of the thread extended between the two vertical poles of the loom, was used. After finishing the work of weaving, the thread was taken out of the woven piece to transform it into a flat piece.

The slit in the ponchos woven in one piece is not made by cutting the cloth after it has been finished, but is formed in the very act of weaving. As the diagram represented in Figure 113 shows, the slit is made in such a way that in the part of the warp in which the slit is made the woof thread does not pass through the entire warp, but returns when it has passed half of it, to pass through the following division of the warp threads in the opposite direction. The result of this method of weaving is that the slit of the poncho is provided with a firm edge. We must still mention the peculiarity of the Chiriguano and Izozó ponchos, whose four sides are folded and sewed to the rest of the weaving. For that reason the ponchos of these Indians have round edges. Cf. Figures 117 and 118 /see p.187/.

CC 291 286 Of the Izozó mantas, only one consists of two pieces of weaving sewed together. Some others have been formed from ponchos by sewing up their slits.

CC 301 286 /70/ The men's hair bands also clearly show that they were woven on a loom like the one which we have described above and which was fitted with the thread extended between the two vertical poles of the loom. Except for only one of these bands (I. A. 659), the fringes of the rest of them all end in loops of thread in such a way that it is not possible that the warp, previously in the shape of a ring, might have later been cut. The loops of free thread at the two ends of these bands can be secured in a very different manner, as is shown by the diagrams in Figures 107-110.

The manufacture of the two men's hair bands woven of human hair and similar in form to the fajas is the same as that of the cotton bands, in addition to which the loops of the free threads are secured in a simpler manner. Cf. the diagram shown in Figure 111 /see p. 177/.

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286 The manufacture of the fajas of wool or cotton is like that of the men's hair bands woven of human hair. The manner of securing the loops of the free threads at the end of the fajas is also in general the same, as Figure 111 shows, except only that the fringes consist of more than one of these loops, with the result that they form thicker, twisted threads, which end in knots.

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492 Of the two saddle covers, one (I. A. 842) is woven in the
286 ordinary fashion of mantas, while the other, I. A. 843, shows in its manufacture the peculiarity that each time two woof threads pass through the same division of warp threads this is done in such a way that one of these two woof threads passes through the division from left to right, and the other from right to left. The diagram shown in Figure 126 shows the course of this double woof thread and also shows how in this way they manage to make the edge of the piece of weaving firmer than it would have been had the two woof threads passed through the division of warp threads in the same direction.

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415 The weaving from which the Chiriguano bag I. A. 444 was
286 made was not made up of a fabric in the form of a manta. By sewing up the two narrower sides, there was first made a piece in the form of a sleeve, from which the bag was made by sewing the edges together, leaving only one part open for the opening.

The double bags mentioned above are made of a flat fabric of either wool or cotton thread, by folding over the two ends and sewing the edges together. The diagram shown in Figure 112 shows the flat fabric before the edges are sewed. All the outside edges of the material are secured by the process of weaving itself, since the fabric is first made in the form of a sleeve and then changed into a flat piece by removing the thread which was extended between the two vertical poles of the loom. Also, the edges, indicated in the diagram by EF, GH, EI, GL, FK, and HM, are secured by the weaving process, which was managed by passing the woof thread through the divisions of the warp, only by parts in the way we know for making the slit in ponchos. Only in those places indicated on the diagram as JL and MK are the warp threads cut in such a way that these sides of the piece

8: Schmidt--187 E-5 (1935) 1938 SF10 Chiriguano SF10
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Plate XXXII

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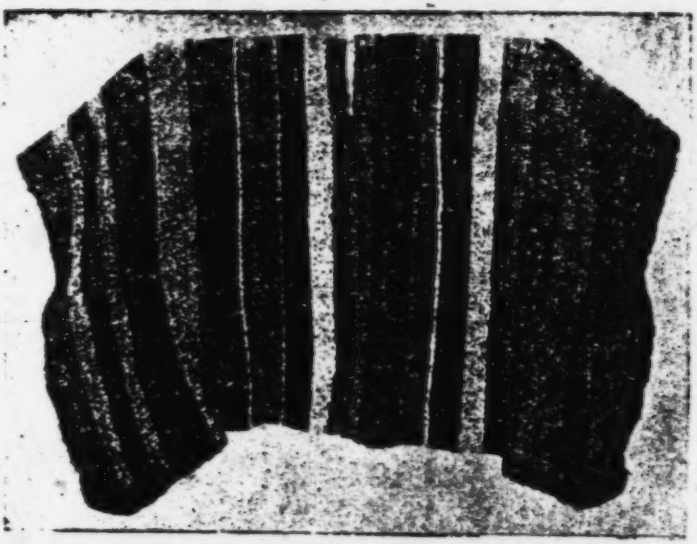

Fig. 117

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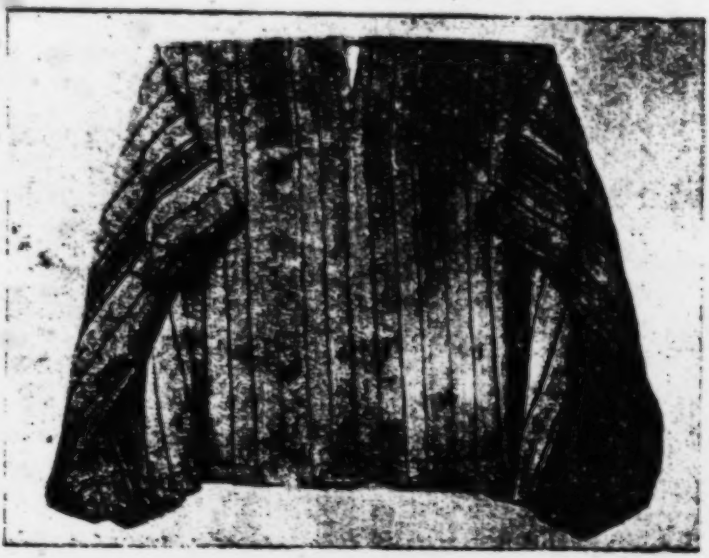

Fig. 118

/The captions appear on p. 189./

8: Schmidt--188 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8
Izozo

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Plate XXXIII

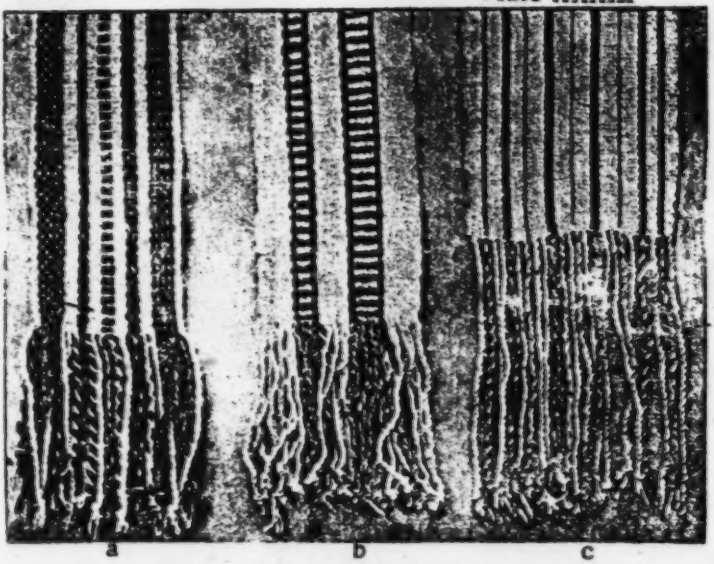

Fig. 119

Fig. 120

Fig. 121

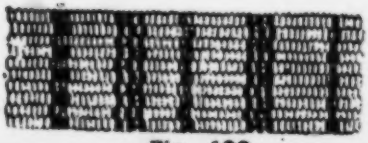

Fig. 122

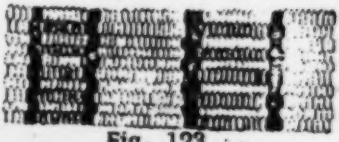

Fig. 123

Fig. 124

/The captions are on p. 189./

8: Schmidt--189 E-5 (1935) 1938 SF10 Chiriguano SF10
Chané SF8
Izozo

/Captions for Plates XXXII and XXXIII/

Plate XXXII. Woven ponchos, of wool.

Fig. 117. (I. A. 823) (Izozó) Width 1.30 m. Length 1.40 m.
Fig. 118. (I. A. 426) (Chiriguano) Width 1.39 m. Length 1.68 m.

Plate XXXIII.

Fig. 119. Woven fajas:
a (I. A. 436), of wool (Chiriguano), length 2.86 m., width 9 cm.;
b (I. A. 428), of wool (Chiriguano), length 2.58 m., width 11.5 cm.;
c (I. A. 803), of cotton (Izozó), length 2.58 m., width 15 cm.

Fig. 120. Ornamentation of the manta I. A. 818 (Izozó).
Fig. 121. Ornamentation of the faja I. A. 436 (Chiriguano).
Fig. 122. Ornamentation of the faja I. A. 803 (Izozó).
Fig. 123. Ornamentation of the faja I. A. 436 (Chiriguano).
Fig. 124. Ornamentation of the faja I. A. 430 (Chiriguano).

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The Working of Skins and Leather Tanning

Ce 28 [824] [177]

The Chiriguano and Chané know the art of tanning leather, and they use for that the bark of the "Piptadenia" and other trees. No doubt they obtained the knowledge of this craft from the whites. They use not only tanned leather, but also strips of animal skin for the making of sundry objects (279), but the

279. Nord. 2, p. 165.

C 224 292 177

craft of working leather and skins is not an important one. It is said that formerly the Chiriguano, when they went hunting, wore leather clothing conforming to the European style (280).

280. Nord. 1, p. 184. Nord. 2, pp. 60, and 61. Viedma, op. cit., p. 181. Cited in Nordenskiöld.

C 281 294

Beyond that, leather is not used for making clothing, except to make sandals (281). The men's modern custom of wearing

C 291 177

281. Nord. 2, p. 69, Fig. 23.

a leather belt must be attributed to the influence of the whites.

C 281 [492]

Without counting its application to the making of bridles and saddles for horses and asses, either draft or saddle animals, on which we have no data, strips cut from leather or from animal skins are used in the form of straps, principally to transport or hanging up some object. In place of the common vegetable-fiber cords, leather straps are often put on the nets for carrying burdens, on hammocks, and also on the hoops mentioned above, in which they keep things. The band of the Chiriguano net for carrying burdens I. A. 564 consists of an untanned cowhide strap. See Figure 134 /see p. 209/. The Izozó vessel I. A. 617 has a leather strap attached to its handles. The strings of the bows for shooting arrows are strips of animal skin, and the Chiriguano net I. A. 573 is made of cowhide strips.

Ce [281]